

# ZION'S HERALD

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THE BOSTON WESLEYAN ASSOCIATION held its annual meeting at J. B. Smith's, last week Wednesday. The reports of the Treasurer and Agent were submitted; also, that of the Building Committee. Never was the Association so largely engaged in the work of developing the interests committed to its trust. It is growing into a great power for good. The sacrifices of gentlemen of property, and of absorbing occupations, for the building up of the Church in the work intrusted to their care, has no equal in any company of lay members of our Church; we doubt, if it has in any Church. If the brethren, lay and clerical, will only rally to their support, this Publishing Association will yet become one of the largest in the Church, and its distribution will greatly help all her interests. Its buildings are rapidly approaching completion. The clerical representatives of the Conferences were all present, Rev. C. C. Mason, L. R. Thayer, A. Prince, J. C. W. Cox, James Pike, and David Patten. Cordial remarks were made by these brethren. Messrs. A. I. Benyon, President of the National Exchange Bank, and Liverus Hull, ex-Mayor of Charlestown, were elected to fill vacancies. The officers for the ensuing year are:—

President—E. F. PORTER.

Vice-President—ISAAC RICH.

Secretary—FRANKLIN RAND.

Treasurer—J. P. MAGEE.

Auditor—WM. C. BROWN.

Directors—JACOB SLEEPER, WILLIAM CLAPLIN, PLINY NICKERSON, CHARLES WOODBURY.

The Book Concern affairs are making increasing talk. Public meetings are projected in New York and Philadelphia. The Bishops have severally, almost without exception, thanked Dr. Lanahan for his service to the Church, in investigating and exposing these frauds, and Bishop Ames has addressed him a letter of approval, declaring that the findings of the Committee sustain him, and that a full statement of the facts must be given to the Church. It is evident undoubtedly now, to the Committee themselves, that they erred in not more fully investigating the charges, and publishing their findings. They should immediately convene, and either proceed to a complete and public overhauling of the whole matter, or what is probably better, appoint a commission, consisting of

a bishop, a lawyer, and a publisher, to search out the whole matter. This will insure a thorough and fearless examination. That is what the Church demands. It will be content with nothing less. The Boston Preachers' Meeting last week, by an almost unanimous vote, invited the Chairman of the sub-Committee, Rev. Mr. Pike, who refused to sign the report, to give his statement of the investigations. He will probably comply with their request.

New Bedford has led the way in the new political call of the hour. Casting aside all talk over the dead issues of Republicanism and Democracy, which are only employed to-day to stifle the growing duty of extirpating the rum traffic, she entered the field for the municipal election, with "Prohibition" on her radical banner. The fight was fought out on this issue. The ticket was headed, not "Republican," but "Prohibition." Mr. Richmond, its candidate for mayor, was elected by nearly ninety majority, in a very hotly contested election. He is a leading member of the Young Men's Christian Association, and will do his duty faithfully. The aldermen are of the same sort, and seven of the councilmen. This is the only municipal election this year, in this State, that will be worth chronicling. The rest are fights of dead parties over dead leaders, or personal rivalries of unknown people. Boston, it is said, will put a Prohibition ticket in the field. It is time. New Bedford has done grandly. Now let her complete her work by sending Judge Pitman, as a Prohibitionist, to Congress.

A PROHIBITION PARTY IN NEW HAMPSHIRE.—At a meeting held at Concord, Dec. 8, of the Executive Committee of the New Hampshire State Temperance Alliance, in connection with a large number of other influential Temperance men of the State, it was resolved, that in view of the betrayal of the cause of Temperance in the State, by both the existing political parties, to call a State Convention, Jan. 12, at Concord, of such delegates as are favorable to the organization of a Temperance political party to organize the party, and nominate officers for the March election. The friends of Temperance in each town are requested to appoint, at once, twice the number of delegates they are entitled to as representatives, of such men as will be sure to attend.

This movement will bring the Republican leaders to the right position. They will learn in due time, there and elsewhere, that if they would lead their party, they must put into it the great question which the people will demand shall be acted upon.

The second of the series of anniversaries of our Missionary Society, held in this city on last Sunday and Monday, was a decided success. The love-feast, in the afternoon, was well attended, and the exercises lively and spiritual.

The evening services were thronged, and the addresses eloquent and inspiring. Rev. Dr. Cummings portrayed the early state of the Church, in its zeal and success, showed how modern idleness bred skepticism, so that even the very foundations of doctrine were being assailed. Our only cure was the faithful work for Christ. He closed with a thrilling appeal for the army of the Lord to advance along the whole line.

Bishop James made one of his happiest efforts, calling

forth frequent responses. He declared only the martyr spirit could give this cause the victory. All false churches showed their falseness by their feebleness in the missionary work. The more we felt the awful truths of judgment and damnation, the more should we strive to save its victims. His fiery appeals rang through ear and heart, and will not soon be forgotten by his sympathetic auditory.

Mr. Punshon closed with a brilliant portraiture of false faiths, and defense of the true. It was one of his most masterly efforts.

A full report of these addresses is given on other pages.

A conference was held Monday morning, at Grace Church, at which many clergymen, and others, were present. We shall give a full notice of this meeting next week. Like anniversaries were celebrated at Philadelphia on Tuesday, and Baltimore on Wednesday. We rejoice at these signs of revival in this grandest of the enterprises of the Church,—the redemption of the world unto Christ.

Great excitement yet possesses the public mind on the Richardson-McFarland case. The papers generally denounce Mr. Beecher for marrying them. He defends himself by declaring that he supposed the divorce had been obtained on strictly moral and Christian grounds, meaning, probably, for adultery. Mr. Frothingham says he assisted in the marriage, as clergymen are accustomed to marry divorced parties—a new fact, if it be one. *The Nation* vigorously denounces the marriage; so does *The Observer*, and most journals. *The Observer* makes the seducer the greatest sinner, and half or more justifies the assassin. But no proof yet appears of any seduction. There may have been, but we must wait for the trial to sift testimony before that conclusion is reached. The real moral of the whole horror is, the sanctity of marriage. The talk of free love that fills the air, and even finds countenance in respectable, and professedly religious journals, must be rebuked. It is a horror of horrors. To leave each other's side on any impulse of passion, to nourish temptations of the devil into dislikes, and then into duties, to cast off wife and mother, husband and father, whenever the lustful eye craves novelty, is one of the execrable teachings of America to-day, allowed by our Government in Utah, allowed by New York and Connecticut, in the Oneida communities, allowed in every State in the lax laws of divorce and laxer sentiments out of which all this rottenness flourishes. If this "shape hot from hell" shall stay the tide of lechery setting toward the American Church, as well as State, it will not be without benefit. May God cause it to work that most needful work.

Father Hyacinthe confirms the good word spoken concerning him concerning marriage, by a word of his own on that subject. In his address at New York, he thus eulogized marriage:—

"When God made what he adjudged his masterpiece, and the edifice was crowned by man, he perceived His work was incomplete. So God made Adam a companion, and saved him from egotism. Then was the organization of the family perfected. In modern society celibacy exists for the sake of God, but this exception, if you make it a rule, is against God and against nature. Celibacy is cowardice if it does not glorify marriage. The apostles have said marriage is honorable. Marriage is spotless before God and man."

## Original and Selected Papers.

## HITHERTO.

BY MRS. S. J. L. SOUTHER.

"Hitherto shalt thou come, but no further; and here shall thy proud waves be staid."—Job xxxviii. 11.

Though now the storm is raging,  
And angry billows roll,  
Though clouds are hung in blackness,  
Above thy pain-tried soul,  
Bear up, though all  
Seem dark to view,  
God stills the waves  
By "Hitherto."

Remember in thy danger,  
However great it be,  
That still the blessed Master,  
Is walking on the sea;  
And softly as  
The falling dew  
Breathes o'er the deep  
His "Hitherto."

Look up, for Jesus loves thee;  
Though all the world forsake,  
His arms will still support thee,  
Thy burden He will take  
Fear not, whate'er  
The world may do,  
Strength lies within  
His "Hitherto."

No storm so loud but heareth  
The "still, small voice" of God.  
No grief so deep but beareth  
The promise of His word.  
Have faith in Him,  
He will subdue  
And crush all wrong,  
By "Hitherto."

## HOLINESS.

BY REV. B. K. BOSWORTH.

Holiness, as applied to man, is the perfect assimilation of his entire character to that of Christ, having at all times, and under all circumstances, the "same mind that was also in Christ Jesus."

It is, in the language of Mr. Wesley, "In one view, purity of intention; dedicating all the life to God. It is the giving God all the heart; it is one desire and design ruling all our tempers. It is devoting not a part, but all our soul, body, and substance to God. In another view, it is all the mind that was in Christ Jesus, enabling us to walk as He walked. It is the circumcision of the heart from all filthiness, from all inward as well as outward pollution." Taking it for granted that this is a correct statement of the doctrine of Christian holiness, I think all will agree, that this high state of grace is an indispensable fitness for the kingdom of glory. For, "without holiness, no man shall see the Lord." If, then, we must be holy, in order to enter heaven, it is of vital importance to know when such a state is attainable. Is it proper for us to indulge the anticipation of attaining to perfection in holiness, during the progress of the present life? Some tell us that we ought to aim at holiness of heart, with the expectation of attaining to that state. Others affirm, that while it is our duty to aim at perfection in holiness, we should do so with the certain expectation of not reaching to that state in this life. Some tell us that we should pray to be "cleansed from all filthiness of the flesh and spirit," and to be "preserved blameless unto the coming of our Lord Jesus Christ," with the expectation that God will answer our prayer in the bestowment of the blessing. Others say that we ought to urge the petition, but not with the expectation that it will be answered.

Now, unless we believe in a purgatory, where the souls of the just are detained until they are cleansed from remaining corruption by a temporary punishment, in order to be admitted into heaven, we must conclude that holiness is commenced and completed in this life.

No evil can result from the belief of this doctrine, inasmuch as the Bible positively affirms the cleansing of our souls from all sin to be one of the grand objects of Christ's death. St. Paul says: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

St. Peter says: "Who His own self bare our sins in His own body on the tree, that we, being dead to sin, might live unto righteousness."

It is evident from these passages, that the object of Christ's death was, that He might "present the Church to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Now, one of two things must be true, either perfect holiness is practicable to the Christian in this life, or else Christ failed to accomplish one of his prime purposes of

His redemption. But is the remedial scheme without power to save from all that defileth? Will God begin a work in the human soul which he cannot finish for want of means? No, thank God! there is no impossibility in the scheme itself. "The blood of Jesus Christ cleanseth from all sin." O glorious atonement!

My soul is dissolved in humble, adoring gratitude, as I think that there is no want of the human soul which is not provided for through Jesus Christ.

"O glorious hope of perfect love,  
It lifts me up to things above;  
It bears on eagles' wings;  
It gives my ravish'd soul a taste,  
And makes me for some moments feast  
With Jesus' priests and kings."

## SHALL THE BIBLE OR THE POPE BE SCHOOL-MASTER?

Let it be distinctly understood that it is the avowed policy of the Romanists not to rest until our whole system of common school education is utterly overthrown. And yet there are not a few tender-toed Protestants of the Mrs. Partington persuasion, who love liberality so well and their own ease and quiet so much better, that they say, "Let us have done with this wrangling and badgering agitation. What difference can it make, the reading or not reading of a few verses, each morning, in the Bible, upon the religious character of the rising generation? We have homes, and churches, and Sabbath-schools; have we not in these ample facilities for the study of the word of God, without forever insisting that it must be dragged into the common school also?" Let not such dear, dozing souls for a moment think, that when they have turned the Bible out of school, they have put an end to all strife. Far otherwise. Our meek, misused, Jesuitical friends will then turn round and sneer at our Bibleless schools; call them "seminaries of infidelity," "synagogues of atheism," and all the other bad names they can think of. "Put an end to all strife;" yes, when in every school-house in the land, common and uncommon, high and low, you have substituted, for the outcast word of God, the holy water, the chrism, and crosses of Antichrist; and a Mother Superior, of the Mrs. Starr genus, instead of the universal Yankee "school-marm."

Before we "swap horses in the middle of the stream," it might be well for us, just for a moment, to look at the institutions, which our benign and venerable Papa, *Pio Nono*, so kindly offers to send us from his own free and enlightened dominions. What if there be more ignorance, poverty, and crime there, than in any other spot, of the same extent, in the civilized world; should not we, a set of graceless heretics, be glad to sacrifice our liberty, prosperity, and science, for the favor of holy Mother Church "out of which there is no salvation." But if we are still too insubordinate and mercenary in our ideas, to accept of our literary and educational institutions from the hand of the Holy Father himself, surely we should not be so desperately stultified, as to refuse them when they are offered to us from France, bright with all the glitter and varnish of the modern Athens, redolent with the benedictions of the priestly sons of Saint Denis.

A distinguished Roman Catholic gentleman, M. Sauvestre, has given a vivid picture to the public, of those celebrated schools, with all their popish paraphernalia. Let us examine it and see if our prejudice against them is not unwise and unboly. In his little book, "*Sur les Genoux de l'Eglise*," we have a complete resumé of the entire curriculum which these elite damoiselles of France are required to pursue.

All the history which they study goes to show, that "the entire record of the Holy See is one of purity, progress, and benevolence." "The Inquisition was most just and merciful in its spirit." "The massacre of St. Bartholemew was begun by the Protestants," the crusade against the Albigenses, the slaughter by the Baron des Adrets, the hangings, butcheries, women ripped open, etc., were caused by their own fault. "The outrages against God and His saints had inflamed the imaginations of men to such a pitch of fury, that they no longer confined themselves to the limits they ought to observe." "Massacres are the inevitable effects of heresy." "It was at Vienna that Pilate died." "Herod Agrippa and Herodias finish their days at Lyons." "Martha, Mary, and Lazarus, with Mary Magdalene, landed on the coasts of Provence, where they planted the cross." Modern history is narrated in the same wonderful manner. The taking of the Malakoff was accomplished by the French troops marching in, bearing an image of the Virgin, and Pelissier placed the success of the assault under the protection of one of her fetes. What a pity that our unfortunate McClellan could not have borrowed this wonderful image for his ill-fated Peninsular campaign! His name to-day might be as illustrious as that of *Maréchal Pelissier*; then what a havoc of human life it would have prevented.

In natural science we have the same distortion of the plainest facts, for the purpose of supporting the silly and effete dogmas of the infallible Church. "On the third day God made a bed for the sea; it fitted exactly, it is neither too great nor too little." "The earth is covered with green grass because it suits the eyes better than any other color." Ergo, the optician and the grass maker are not identical;

the latter must color his work to suit the contrivance of the former. "The stars were created on the fourth day, to show that the earth was not created by them." "This wise arrangement is to show the absurdity of star worshipping." "On the fifth day both birds and fishes were born of the sea. How great the miracle, that in the twinkling of an eye, two species, so entirely different, should be produced by one element!"

But it is more particularly in the departments of moral philosophy and theology, that the real character of these model seminaries is seen. We append a few extracts from one or two of the text-books, as quoted by M. Sauvestre. "Is it always wrong to steal?—A. No: it may happen that the person from whom you take the property has no right to oppose you, or you may take it in secret as a sort of compensation which you cannot otherwise obtain." By this doctrine of "secret compensation," "servants who do not think themselves paid according to merit, the shop-keeper who thinks he is selling goods too cheaply, can right themselves by this convenient principle." There are five kinds of defamation, which need not be retracted, and eight kinds of conscience, among which figure the "scrupulous" and the "capacious."

In the exercises for girls, according to the method of St. Ignatius, from each pupil, "it is required that you realize through every sense—sight, hearing, taste, smell, touch—what will take place on your own death-bed, your cries of pain, the death-rattle, your agony and fear; then the tolling of the bell, the grave-digger digging your grave, your nasty smell after death, your funeral, the conversation of those who carry you along and discuss your character."

In the contemplation of hell, "bring up before your mind, first the abyss, its length, width, depth, filled with an enormous fire; then the horrible smell of the smoke, as of pitch and sulphur; the taste, all that can be conceived of bitterness, such as the tears, the noise of sighs, cries of agony, blasphemy, and howling amid the roaring of the flaming fire."

When we add to these shockingly gross and materialistic conceptions of the future life, the details of the strange, mystic, amorous passion which they are required to cherish for the Saviour, when we find them represented as brides, "thrown palpitating into the arms of your husband Jesus," and a great deal more of this voluptuous and sensuous minutiae which delicacy forbids us to enumerate,—can we wonder that Monseigneur Dupanloup, the Bishop of Orleans, should be obliged to declare, concerning those young ladies, the pupils of his own schools,—"we quote his own words,—"It would be impossible to trust a French girl, in a public conveyance, a journey of 500 miles; or in care of a captain, a voyage of 3,000 miles by sea,—a thing which is done each day in England and America."

Now if Roman Catholic educators, Bishops, and Cardinals, can write such statements concerning their own schools, and the characters of those who have been educated in them, Americans should manage to get along without them for a few years longer.

Italy, Austria, and Spain, cheered by our example, have risen in their might, and indignantly declared to their ecclesiastical despots, "Our schools shall no longer be controlled by the priesthood." They are rising up, and, with outstretched arms, are asking us, this day, to send them our open Bible. They, like us, may learn from it to become free and prosperous nations. While we, on the other side of the Atlantic, stand ready to bury our Bible in its waves, and welcome to our bosoms the Jesuitical conspirators who have been spewed out by their own countrymen. Since Satan exchanged heaven for hell; since Eve sold Paradise for the forbidden fruit; no worse bargain could possibly be made.

But we have not yet quite made up our minds to the trade. New York has done so; Cincinnati may do so; but New England will stop, and see if the job cannot be whittled down "jest" a trifle cheaper. New England wishes it to be understood, that before she will abandon her open Bible and common schools to the minions of the Papacy, her verdant valleys shall be crimsoned with her Protestant blood, and from behind her breastworks of rock and mountain, she will defend, to the last man, her inalienable right of liberty of conscience.

## EXTRACTS FROM RENAN'S ST. PAUL.

## LYSTRA AND DERBE.

Iconium is situated near a lake, at the entrance to the great steppe which forms the centre of Asia Minor, and which has, up to this time, rebelled against all civilization. The road toward Galatia, properly speaking, and Cappadocia, was closed. Paul and Barnabas set out to skirt the foot of the arid mountains which form a semicircle around the plain of the south side. These mountains are nothing else than the northern face of the Taurus, but the central plain being very high above the level of the sea, the Taurus attains on this side a medium elevation. The country is cold, and without variety; the soil, sometimes marshy, sometimes sandy, or cracked open by the heat, looks sad and dreary. The mass of the extinct volcano, now called Karadagh, alone appears, like an island in this boundless sea.

Two little obscure towns, whose situation we are ignorant of, then became the scene of the Apostle's action. These two little towns were named Lystra and Derbe. Lost in the valleys of the Karadagh, or in the midst of poor inhabitants, occupied with the rearing of flocks, at the foot of one of the most obstinate strongholds of robbers known to an-



tiquity, these two towns had remained entirely provincial. A civilized Roman here believed himself among savages. Lycaonian was the language of the country. There were very few Jews there. Claudius, by the establishment of colonies in the inaccessible regions of the Taurus, gave to these disowned districts more order and security than they had ever possessed.

#### THE FIRST HEATHEN CHURCHES.

The two churches of Lystra and Derbe were the first two churches, composed almost entirely of heathens. We conceive what difference there must have been between such churches and those of Palestine, established in the bosom of pure Judaism; or even that of Antioch, formed around Jewish influences, and in a society already Judaized. Here there were entirely new subjects, very religious, and good provincials, but of a turn of imagination very different from that of the Syrians. Up to that time, Christian preaching had only borne fruit in large cities, where there was found a numerous population working at trades. Henceforth, there were churches in small towns. Neither Iconium, nor Lystra, nor Derbe was considerable enough to constitute a mother church, after the manner of Corinth or Ephesus. Paul was accustomed to designate his Christians of Lycaonia by the name of the province which they inhabited. Now this province was Galatia, in the administrative sense which the Romans had attached to this word.

Paul was accustomed to make use of the administrative name, in order to designate each country. The country which he had evangelized, from Antioch of Pisidia to Derbe, he called "Galatia" and the Christians of this country "Galatians." This name remained very dear to him. The churches of Galatia were reckoned among those for which the Apostle had most tenderness, and who had for him the most personal attachment. The recollection of the friendship and devotion which he had met with among these kind souls was one of the strongest impressions of his apostolic life. Several circumstances redoubled the vividness of these recollections. It appears that, during the sojourn in Galatia, the Apostle was subject to fits of weakness, or sickness, which attacked him frequently. The care and attention went to his heart. The persecutions which they had to suffer together succeeded in creating a strong bond between them. This little Lycaonian centre had, for this reason, a great deal of importance. St. Paul loved to revert to it as his first creation. It was from there that he at a later day drew two of his most faithful companions, Timothy and Caius.

It was now four or five years that he had thus been confining himself to quite a limited circle. He thought then less of those long and rapid journeys, which towards the end of his life became a sort of passion for him, than of firmly establishing churches, which might serve him as points of support. We do not know whether, during this time, he had connections with the church of Antioch, from which he had received his mission. A desire of revisiting this mother church was awakened within him. He resolved to make a journey thither, and took the same route back which he had already passed over. The two missionaries visited Lystra, Iconium, and Antioch of Pisidia, for the second time. They made new sojourns in these cities, strengthening the faithful in their faith, exhorting them to perseverance and patience, and telling them that it is through tribulation that we enter into the kingdom of God. The constitution of these out-of-the-way churches was, moreover, very simple. The apostles chose elders in each one of them, who were, after their departure, the depositaries of their authority. The ceremony of parting was touching. There were fastings and prayers, after which the apostles recommended the faithful to God, and set out.

From Antioch of Pisidia, the missionaries again visited Perga. It appears that their mission there at this time was crowned with success. The cities of processions, pilgrimages, and great annual panegyres, were frequently favorable to the preaching of the Apostles. From Perga, they went in one day to Attalia, the great port of Pamphylia. From there they embarked for Seleucia, and then reentered the great Antioch, where, five years before, they had been given up to the grace of God.

The extent of this mission had been very small. It had embraced the isle of Cyprus, longitudinally speaking, and in Asia Minor, an irregular line of about a hundred leagues. This was the first instance of an apostolic journey of this kind. Nothing was organized. Paul and Barnabas had to struggle with great exterior difficulties. We must not look upon these journeys like those of a Francis Xavier, or a Livingstone, supported by rich associations. The Apostles much more resembled socialist artisans, spreading their ideas from inn to inn, than missionaries of modern times. Their trade had remained a necessity to them. They were obliged to halt in order to exercise it, and to conform themselves to the localities where they found work. Hence they met with delays, stagnant seasons, and a thousand losses of time. In spite of the enormous obstacles, the general results of this first mission were very great. When Paul set out to return to Antioch, Gentile churches were in existence. The great step had been taken. All previous action in this direction had produced no decisive results. Up to this time, they had been enabled to reply more or less plausibly to the true Jews of Jerusalem, who sustained that circumcision was the obligatory preliminary of the Christian faith. But now, the question was met in a direct way. Another fact of the greatest importance was also brought to light. This was the admirable readiness that could be found with certain races attached to the mythological worship to receive the Gospel. Asia Minor above all was designed to become the second Christian land. After the disasters which are soon going to fall upon the churches of Palestine, it will be the principal home of the new faith, the scene of its most important transformations.

**MASSACHUSETTS AND THE MAINE LAW.**—Rev. Mr. James vigorously defends Prohibition in the last *Congressionalist*. He yields a little to the cry of modification, suggesting that the stream cannot rise higher than its fountain.

tain. Keep the fountain high. That is not public opinion but the truth. His closing words are exactly right. These are truest truths:—

But apart from considerations of relative strength of forces in the Legislature elect, this question of bars and bar-rooms, of saloons and dram-shops, of the free or restricted sales of intoxicating liquors, stands, and of right ought to stand, upon its merits, morally and socially considered. No clap-trap of party combinations can long control such an issue. It lies too near the heart and conscience of our virtue-loving people for that. There are too many houses in which there is a skeleton, too many family circles which enfold some form of living death, too many hearts that are bleeding, too many eyes that weep tears of agony, to admit of any solution of this question which shall leave out the factors of total abstinence from damning drink, and substantial prohibition of its sale.

The morals of the community are dear to the people of this old Puritan State, and if there be any one thing that is clear to their minds, it is that the free sale and free use of intoxicating drinks are subversive of good order, and directly promotive of immorality and crime. Free liquor, therefore, will not be tolerated by the public sentiment of Massachusetts. But a general system of licensing its sale would practically amount to free liquor, and therefore this will not be tolerated. No popular election, whose issues are more or less confused, can ever settle a deep question of political economy like this.

We trust that the friends of sound Temperance legislation who are to go to the State House this winter, will manfully stand their ground, and fritter away no valuable time in fruitless wrangling. It is to be hoped that they will vote and not talk; that they will bear no testimony on the subject, either pro or con, but act promptly on every question which may be presented, as the public good shall plainly require, and be a unit among themselves. Let not our Temperance legislators disgrace themselves, and tax the patience of their friends and the community, by being impracticable and visionary. Let them not give up the principle of Prohibition, in any event. Let it be maintained in the House of Representatives. If it fall there let it be upheld in the Senate, and in case we lose it there, let it be saved by the Governor's veto.

It becomes the opponents of Prohibition in our Legislature to beware how they trifle with the convictions of the sober-minded and serious portion of our population. If they shall a second time bury this Temperance law beneath their votes, it will assuredly attain to a second resurrection. Great masses of influential citizens in this Commonwealth, of all shades of opinion on other subjects, are just as much determined to abate the nuisance of grog-shops, as they are to punish the crimes of highway robbery or arson. They may not be trifled with. They cannot be diverted from their aim. To protect their families and themselves against the harpies of the liquor traffic, they know to be at once their sacred right and their bounden duty as citizens. And no considerations of policy or fear will serve to turn them from their purpose. And when it comes to measuring swords, it will be found that all the valor is not on the side of those who clamor for indulgence for their lower appetites. This question can never be settled in a Christian State, until it is settled right.

#### KEEP THE HEART YOUNG.

Keep the heart young, when the spring flowers are blowing,

When Summer is breathing her sweets on the gale;

When Autumn's scar leaf on the river is flowing,

Or Winter's wild dirge sweeps o'er mountain and vale!

Keep the heart young, though thy youth is departing,

New fountains of joy in life's desert will spring;

The brightness of hope to thy pathway imparting,

While sweet o'er thy spirit their melodies ring!

Keep the heart young, though thy brow is engraven

With lines which the impress of age shall disclose;

Beyond the dark river, O seek the blest haven

Where youth is immortal, and long the repose!

Keep the heart young; let no vision of sorrow

Or shadow of death quench the light of the soul;

Though veiled is the sunlight, 'twill break on the morrow,

And far in the distance the dark clouds will roll.

Keep the heart young for the glories of heaven,

The land of immortals beyond the pale urn;

When the fetters of earth from the spirit are riven,

Thou shalt pass the bright portal, no more to return.

H. B. WARDWELL.

#### CHRIST AND WOMAN.

Rev. W. B. Wright has been preaching a series of sermons to crowded houses on "Women of the Bible." A late one on Mary Magdalene had these strong, commonsense views on the woman question. His text was, "But Mary stood without at the sepulchre, weeping." We copy the report from *The Boston Journal*.

All we know of Mary Magdalene is that she was a Galilean lady, probably of fortune, whom Jesus had delivered from a terrible and mysterious malady, and who became His devoted disciple. The nature of her malady must have made it simply impossible for her to pursue the kind of life associated with her name. Mary weeping at the sepulchre, is a type of woman's condition to-day. Christ's influence had been the cause of her sorrow; a stranger in Jerusalem because she had followed Him; ostracised from her kindred for the same reason; made sensitive to grief because His power had cured her insanity; utterly desolate because she loved Him supremely and He was gone.

The sufferings of woman to-day are a result of Christian civilization. Once idle women were provided for in harems

and convents. Christianity has destroyed both. Once woman had enough to do in needle-work, spinning, nursing, cooking. The inspiring influence of Christianity has multiplied machinery until all of these resources are curtailed—some of them abolished. Woman's need to-day is work. The machinery which has taken the place of individual labor has created new and larger demands for work. But the new spheres of occupation have been almost monopolized by men. Public opinion restricts women to the same pursuits which occupied her when they were sufficient to absorb all her time. When a woman begins to essay new occupations, she is impeded by lack of the educational training men have, and by the taunt "it is unfeminine." Men have had to fight the same battle. Once all work was thought unmanly. It was only respectable to murder and steal. There is not a profession or trade practiced by any one of you men—unless there is a pair of shoulder-straps present—that was not once considered disreputable for a gentleman. Learning was specially despised. It is not long since Walter Scott was obliged to conceal his business partnership in the publishing house of Constable Brothers to preserve his social standing. Women have this battle still to fight. Christ's example is the true test of what is womanly and delicate. His treatment of women may be typified by His treatment of Mary Magdalene.

1. The emancipator. He set her free. Three times he declared that marriage bore equally in privilege and in responsibility upon both sexes. This was a new conception. If a man can't get rid of his wife when he wants to, he had better not marry, thought Peter.

Twice, in Simon's house and on the Temple floor, Jesus rebuked the popular judgment that weighs so much harder on a fallen woman than on any male sinner.

2. Jesus refused to let Mary remain in her retirement. It is supposed that woman must lose her delicacy if she is not secluded. Dr. Bushnell eloquently portrays the perils of making her more public than she is. In every instance that can be quoted, without any exception, Jesus' example points the other way. He draws her out of her seclusion. He compelled the woman shrinking from the public gaze to come forth and "confess before all the people" how she had been healed of the issue of blood. He suffered the woman of Samaria to go into the city and "say to the men" what Christ had done, and "many" believed on account of her word. Does this look as if He meant her always to keep silence in the churches?

In the history of the race every step that has made women less secluded has made her more womanly. Women He healed were permitted to accompany Him on His preaching tours. (Luke viii. 2) The men were sent home. They needed to be taught humility; she needed to be taught self-appreciation.

It is said that women should not argue with men, but learn of them in humility. If they think and study for themselves they are called "blue stockings." Jesus reasoned with the woman of Samaria exactly as with Nicodemus. The only time He ever allowed himself to be matched in argument was with the Syrophenician woman! Was not this to correct the general contempt for women's intellect?

The idea, that a woman's responsibility is any less direct to God than a man's, or her judgment less imperative upon her than his, is rebuked by Christ's words to Mary, "There is but one thing needful," and by his assertion that He came to make a man's foes those of his own household. "If he is wrong or wicked," this forbids her to make any man "her head."

**NECESSITY OF PERSEVERANCE.**—The Israelites had journeyed but about two years, when they drew nigh to the Land of Promise. The spies went up and searched the country, and ten of them brought back an evil report. The people murmured and God then led them backward till they fell in the wilderness. It is so now. Some to all appearance set out for heaven and run well. It appears as though they would soon reach the land of rest. Then they let their hearts grow cold, neglect duty, virtually complain of the way, and go back again into sin and folly. God help all who set out to persevere to the end.—FENTON.

**DRUNKENNESS AND CRIME.**—Mr. Haynes, warden of the Massachusetts State Prison, in his valuable book, recently published, says that during the eleven years that he has been connected with the institution, twenty-one persons have been imprisoned for killing their wives, two for killing their fathers, and one for killing his mother. Of these twenty-four, all but one were not only habitual drunkards, but actually drunk when they committed the crime; and he also remarks that "these were not bad men, except when under the influence of liquor; and yet justice can make no distinction, but holds him equally guilty who commits crime under such circumstances as the one who soberly and with intellect unclouded, violates the law."

A preacher took for his text, "Let there be no schism in the church." By the darkness of the day, or the dimness of the print he read, "Let there be no schemes in the church." He commenced his remarks by saying that this had reference to the latter-day societies, such as Bible societies, the Sunday-school society, etc., which he called schemes. A brother who had looked up the text, discovered the error into which the pastor was rapidly plunging, and rising, remarked: "Bro. A., that is not 'scheme,' in the text, it is 'schism.'"

On the arrival of an emigrant ship some years ago, when the North Carolina lay off the Battery, an Irishman, hearing the gun fired at sunset, inquired of one of the sailors what it was.

"What's that? Why that's sunset!" was the contemptuous reply.

"Sunset!" exclaimed Paddy with distended eyes; "sunset! Now does the sun go down in this country with such a clap as that?"



## For the Children.

AT THE SEASIDE.

BY "WILLIE WILDER."

I sit by the side of the incoming sea,  
And listen awhile to the innocent glee  
Of children who sporting in mirth on the shore,  
Are mingling their laugh with the wavelets light roar.  
Bright shineth the sun from his station on high;  
While white-winged cloudlets float over the sky,  
Like ships with their sail fully spread to the breeze,  
They hasten away o'er the deep heaving seas.

But careless alike of the cloud or the sun,—  
So happy are they in their health-giving fun,  
They see not the waves as they rise on the strands,  
And level the houses they've built in the sands.

The tide doth not wait for their sporting or glee,  
But higher, still higher, is rising the sea,  
Full soon all their footprints are leveled away,  
And over the beach the bright waters do play.

Now hushed is their laughter, and silent their song,  
The lengthening shadows are creeping along;  
And weary of sport they haste to the home,  
They left in the morning to carelessly roam.

So thousands of men who have passed on before,  
And left their light footprints on Time's changing shore,  
Now, long since forgotten, in Earth's mighty grave,  
Lie buried from sight by the on-rushing wave.

Shall we here to-day who are walking the strand,  
And earnestly toiling to heap up the sand,  
Shall we be more happy, our lives more serene,  
Than thousands whose footprints no longer are seen.

So teach us, dear Lord, how to number our days,  
That serving Thee here, we may join in Thy praise,  
With the angelic throng who now safely at home,  
From Christ's blessed presence are never to roam.

## GOLDEN THORNS.

BY MISS ANNA WARNER.

"And some fell among thorns; and the thorns sprung up and choked them."

## CHAPTER VII.

She thought it was a failure, and in a sense that was true, but in another sense not. The sunbeams which never fall on the fruit do yet help to mellow the air, and could the many powerless wishes be struck out of this world's atmosphere, the world would be far colder than it is. "In that it was in thine heart," said the Lord to David, "thou didst well that it was in thine heart." And from David's time down, I doubt if one true-hearted wish or purpose has ever quite fallen to the ground. Yes, it may fall indeed, as a seed does, hiding itself away, lost for a time, then to spring up and bear fruit.

But it was with a rather sad heart that Mrs. Graves watched her husband away from the door that bright afternoon, and then turned back to the kitchen to clear away the remains of the feast.

"Yes, it would be nothing short of a feast to them," she said to herself, as plate after plate received the contents of the half-emptied dishes, ready to set by in the cellar. "And there's about enough here for half a dozen, now; Ahab always will have so much on table. I wonder if she'll be at 'Society' to-day?"

And quickening her steps at the thought, Mrs. Graves flew hither and thither like a very sprite, and had the dishes washed, and the kitchen in order, and herself dressed and back in the kitchen again, before some people would have waked up fairly to what there was to do. In undoubted visiting trim this time she came, with snowy dress, and black mantilla, and a ruffly white sun-bonnet to crown all. Half smiling at herself, half vexed, the farmer's wife then went nimbly about from window to door, front door and side door and lower door; perfectly conscious that she was more anxious than usual to fasten up the house securely, and all inclined, if she could, to lay the blame of that upon the farmer himself.

"It's enough to make one nervous, the way he talks," she said; as having drawn the last window bolt, she stepped out of the great back door, and locked that too, dropping the key in her pocket. "Wish I could go round by the wheat field, but it's just 'tother way." And with a parting glance at all the weak points in her citadel, Mrs. Graves set forth in earnest for the house where "Society" met that afternoon.

There was the usual gathering. Life-worn faces and toil-worn hands; earnest eyes and sober mouths and foreheads that had kept a certain high, calm quiet through all Time's furrowing work. The minister's wife and the school-master's sister, and the sheriff's daughter were all there; with others who had no special name, unless one derived from the broad acres which their husbands tilled.

Among them all sat Mrs. Kensett. It was her first appearance at "Society," health, or some other reason having always hindered her hitherto. And from the moment Mrs. Graves set eyes on her, she herself had neither eyes nor ears for anybody else. Beginning at first in true "Society" fashion, with only stolen glances across the top of her needle-work, the farmer's wife was very near forgetting her work altogether, before the meeting was far advanced.

For Mrs. Kensett was a great study to her, a wonderful problem: this little frail woman, so quiet looking, so retiring and unobtrusive, so plain in her dress, and yet (if Jem Crook spoke true) so familiar already in the courts which are not of earth. Mrs. Graves never forgot her for a single moment, and waited with the most intense anxiety to hear her talk.

But Mrs. Kensett seemed in no hurry to take the lead. She kept steadily at her "seam," as the Scotch people say, a very model for "Society" workers, putting in her word now and then, looking up brightly when others spoke, but giving not the least token of any intention to deliver a lecture on Vinegar Hill, or the state of the world generally.

"She don't mean to teach us!" thought Mrs. Graves, despairingly. "And she'll never know how much I want to learn!" Click, click went the needles as before.

"There!" said a motherly looking woman, capacious in heart as in dimensions, and holding up to view a small pattern of blue check, "there's one shirt done, anyway. Wonder who'll wear it now? I never can finish off one o' these mites o' things, but I wish I could wrap up a blessin' in it. Poor little freezin' souls!"

"Why, so you can," said Mrs. Kensett, looking up with her bright smile. "That's the very thing to do. I don't believe those old times of the early church are so far past as people think; when the shadow of Peter and the handkerchief of Paul wrought such wonders."

"But those were miracles, Mrs. Kensett," said the minister's wife.

"Yes," said the little lady, "they were, visible ones. And the miracles nowadays are unseen. I think that is much of the difference."

"Well, how on airth am I to put a blessing in this?" said Mrs. Peasey, again displaying the small shirt. "Twon't stick."

"Stitch it in," said Mrs. Kensett with a smile. "Take every stitch, and fit every seam with a thought of prayer in your heart for the unknown little wearer. Money might slip out, and a book might get lost, but a prayer never!"

Mrs. Graves dropped her work and looked, drinking in every word, watching the sudden roses that bloomed in the pale cheeks as if they had been veritable flowers from the other world.

"Do tell!" ejaculated the amazed Mrs. Peasey, once more holding up the blue shirt, and gazing into its folds as if to see where a blessing could possibly hide. "Now don't that just beat all?"

"But you don't think prayers get answered in that way, do you?" said the schoolmaster's daughter, while the minister's wife sat with uplifted brows, plying her needle at the "double quick."

"In every way!" said Mrs. Kensett. "There is no possible way in which prayer has not been — may not be answered. No one word, no single thought of earnest, honest prayer, ever fell to the ground unanswered."

"Stitch a blessing in!" repeated Mrs. Peasey once more. "Well, I never!"

There was a little silence after that; people had nothing to say, or had too much, which was as bad, and it was Mrs. Kensett at last who spoke.

"I am glad this subject has come up," she said, "for it touches something about which I wanted to take counsel with you all to-day. I am but a stranger, you know, and not so well acquainted with people and things here as the rest of you. What is the best way to get hold of those children on Vinegar Hill?"

"Get hold on 'em?" said a saturnine looking woman, after another pause of astonishment had marked the effect of Mrs. Kensett's words. "Get hold on 'em! You may be glad and thankful too, if they don't get hold on you!"

"Yes, and that proves what need there is that we should begin first to get hold of them," said the lady, with her pleasant smile.

"Can't get ahead of Vinegar Hill," said the other speaker. "Why, 'twas only last week they cleared my clothes-line clean out!"

"And my duck-house," said another.

"And half his potato patch went last night," said a third. "Tell you what, he was real mad, for once."

"Yes, I know, but how shall we make them better?" said Mrs. Kensett.

"You think prayer won't do in this case," said the school-master's daughter.

Mrs. Kensett flushed a little, but she answered steadily, "Prayer can do all, where no work is possible, and only there. God is ready to do for us all that we cannot do, all that we can, He leaves in our hands."

"Well, I am glad Vinegar Hill isn't in my hands," said the girl, pertly. "Father says it's quite impossible to reform such folks."

"What do you think, Mrs. Peasey?" said Mrs. Kensett, turning to her.

"My dear," said the puzzled Mrs. Peasey, "I don't know. When I hear you talk, I seem to think, and then again I don't know. One way I adoptin' some o' 'em, right out. I wouldn't mind tryin' my hand a bit, if I hadn't got ten o' my own. And there are days, when it don't seem as if I could stand two or three additional. Ask Mrs. Coon there, she knows. Why, she's picked up full six orphans out o' the mud, and washed 'em, and turned 'em out Christians."

"Ain't turned 'em out yet," said little Mrs. Coon, trying to laugh off her confusion, at being thus brought into notice. But that is all I can think of for Vinegar Hill. If we could take some o' 'em right out, lift 'em up like, it might make a beginnin'."

"And who'd take care of us — with our houses full of thieves?" inquired she of the saturnine countenance.

"Well, you know we ain't just secure, now, by all accounts," said Mrs. Coon, "and I guess maybe that's where Mrs. Kensett thinks prayer would come in."

"Yours wasn't all first-class, to begin with," said Mrs. Peasey.

"Mrs. Coon has great skill," said the clergyman's wife, mingling her dignified words in the conversation. "I always wondered at her success. Why, one of those boys" — "All six o' 'em," interrupted Mrs. Peasey.

"One of those boys," the lady began again, "was bad enough for Vinegar Hill. Mrs. Coon has wonderful skill."

"I s'pose I had a knack at gettin' fond o' 'em," said Mrs. Coon, "but there ain't no skill about it. Give 'em a sight of Jesus, that's all. I guess most o' 'em ain't worse'n that thief, afore he was on one cross, and saw the other. And it kind o' takes wonderful with 'em all, to think o' somebody's carin' for 'em."

Little Mrs. Coon paused, and shrunk back again into her timid silence, and the rest sewed on without a word. Only upon Mrs. Kensett's face there shone the light of a hidden smile of gladness.

When the silence was broken again, it was by a summons to tea.

## ENIGMA No. 39.

I am composed of 32 letters.

My 13, 20, 22, 21, was in the ark.

My 9, 13, 1, had to flee from

My 6, 2, 29, 13, 21, to be saved.

My 25, 4, 27, 8, 27, 18, 31, 32, is a

My 7, 2, 31, 32, prepared for the

My 25, 14, 27, 22 — 30, 24 — 20, 32, 26, 27, 11.

My "27, 16, 21, 22, 21, 15, 32, 27, the

My 6, 4, 15, 15, 8, 10, 12 — 3, 28, 5, to keep it holy."

My whole was said by Jesus when on the cross.

M. A. C.

SEABROOK, N. H.

## ANSWER TO ENIGMA No. 38.

Facere bene discite.

## Our Book Table.

FROUDE'S ENGLAND, Vols. 3d and 4th (Scribner), continue the new series. The shape and style are attractive, and the price especially so. No scholar need be without this excellent history, on the present terms.

PRIMARY SCHOOL DRAWING-CARDS, No. 1, by Woolworth, Ainsworth, & Co., is a novelty in this line. A slate, with a slit on the top of the frame, admits a card in such a way as to face the pupil, so that he may copy the design with the least possible inconvenience. One side of the slate is ruled for writing, which is also part of the lessons. It is an excellent contrivance.

The same firm publish FRENCH PROSE AND POETRY FOR ADVANCED READERS, compiled by Professor Magill. The extracts are from the best authors of the last two or three centuries. This work is in three parts: I. Prose; II. Poetry; III. French Versification. It will gain great favor as a text-book, wherever introduced. The selections are made with care, and the notes are abundant and helpful.

## CHILDREN'S BOOKS.

GREAT MYSTERIES AND LITTLE PLAGUES, by John Neal (Roberts Bros.), is full of children's stories, bits of bright notions, strung on no string. It is an odd idea for an octogenarian to get up a book of child's talk. Is he entering second childhood? If so, then he is certainly enjoying his new estate. He shows, in these sayings, how bright children really are, and how unnecessary it is to make them so dull in their books. THE CABIN IN THE PRAIRIE, and PLANTING THE WILDERNESS, are two frontier stories, which Lee & Shepard serve up to devouring boys. This life is exciting, and so are the books. They are true stories, and well told. WHITE AND RED (Hurd & Houghton), is another story of Indian life, by Helen C. Weeks. It is a thrilling tale of adventure, largely true, and exceedingly entertaining. THE ROYAL ROAD TO FORTUNE, (Alfred S. Sewall & Co., Chicago), WALTER AND FRANK (Andrew F. Graves), GOOD MEASURES (Henry A. Young & Co.) and JOE AND THE HOWARDS (A. F. Graves), are good Sabbath-school story-books, with religious aims and influence. OUT OF THE WILDERNESS, by Anne D. Chapin, is a good story that has been published as a serial in *The Watchman* the past year. It is a thrilling tale of the emancipated, full of soul and faith. Every Sunday-school will devour and improve on its pages. ABDALLA, or THE FOUR-LEAVED CLOVER, is a French Arabian tale, that is put into "The Bayard Series" (Scribner, Welford, & Co.). Few of this class of stories is of better moral. It is not of equal value with the previous volumes of the series, but will be more popular.

## Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Ancient States and Empires, Lord.	Scribner & Co.	
Helps to the Mercy-seat.	Hoyt, Fogg & Breed.	
The New World, etc., Townsend.	S. M. Betts & Co.	
Divisions in the Society of Friends.	Lippincott & Co.	
Spekman.	H. A. Palmer.	
Out of the Wilderness, Chaplin.	W. C. Young.	
Music — Notes of Joy, Knapp.	Appleton & Co.	Lee & Shepard.
Men's Wives.	J. P. Kelly & Co.	
Farmer Burt's Seed, Boyd.	Scribner.	
Autumn Leaf Stories.		
Christabel, etc., Coleridge.		
Chevalier Bayard, Welford.		



## ANNIVERSARY OF THE MISSIONARY SOCIETY.

The Anniversary of the Missionary Society took place on Sunday evening, Dec. 12th, at Music Hall. Although the evening was very unfavorable, an immense audience was present, filling every available seat. On the platform, the Methodist pulpit of Boston and vicinity was well represented, together with a large number of prominent laymen. The chair was taken by his Excellency, Governor Claflin, at quarter past seven o'clock, when the exercises were commenced by the singing of the 990th hymn, led by Prof. Eben Tourjee. Prayer was then made by Rev. Dr. Hare of Tremont Street, and the 973d hymn sung.

The Chairman then informed the audience that the meeting was one of a number of similar meetings whose object was to stir up an interest in the cause of missions, after which he introduced the first speaker, Rev. Joseph Cummings, D. D., President of Wesleyan University.

## ADDRESS OF REV. DR. CUMMINGS.

It is nearly 1900 years since the Redeemer left the world. He gave His commission clearly and distinctly to His people, and then returned to His throne of glory. Their power seemed but small in comparison with what was given them to do. It was but as a spark in a wide sandy desert; it was but as a handful of corn on the mountain top; it was but as a stone that the hand might cast forth. But soon this power developed itself, and step by step went on to show its true force and character. Then the power of the world became arrayed in conflict against it. Onward still it went, proving to the world that it was full of blessing to mankind; that in it was contained all that could elevate and bless. It set before the human race all that the eyes had longed for and all that man had sought for through long ages. Not merely to the individual wants of man did it show itself adapted, but to his wants in society and in the State.

We, as a nation, boast of our freedom, and yet every principle on which civil and religious liberty is founded, every principle on which the State can securely stand, is derived from the religion of Jesus. When it came to this world, the governors held all the power with despotic hand, and the governed were crushed to the earth. But it brought to light the first clear teachings of human equality. In its presence men stood judged by one pure and holy standard, whatever their position in life; and it taught that the dust that should sleep in the unknown grave, should rest as calmly and with as high a promise as that over which the proudest monumental piles should be reared. It taught that in the future life a man's condition was not to rest on his position in this life. As man has received Christianity, so has he progressed in freedom. It has been the strongest ally of civil liberty. It has elevated every human heart, and satisfied every want of its recipients.

And now, when more than sixteen hundred years have passed, in this country, distinguished for its culture, its intelligence, and its power, there is gathered this large audience to consider the state of this religion, to consider its demands, to consider the circumstances under which we, as its advocates, are placed. And after all this long period what are the objects that engage our attention? Have we come here to celebrate its victories? Have we come here to speak of the complete triumph of Christianity? Have we come here to consider how some of the more distant tribes of the world may be brought to the Saviour? How different is the fact. At this hour the nations are marshalling their forces, not for the purpose of extending the dominions of Christianity, but in fear of the designs of each other. Their energies are expended on what retards rather than on what advances religion. And even this nation, founded by men who left their homes and came to a wilderness that they might enjoy civil and religious liberty; by men who, before they landed on these shores, assembled in their cabin to found a State that should rest on the word of God as its constitution, — that nation we find just escaped from a conflict brought on by evil men and influences, a conflict in which hundreds of thousands of men perished, and hundreds of millions of dollars were spent — men and money that would have carried the gospel to the ends of the earth. We find this nation with a Constitution in which the name of God is not mentioned, and in which the religion of Christ is never once alluded to. Surely, when we consider the early triumphs of Christianity we have a right to look for more than this in our day. Has the everlasting Arm grown short? Is the boundless mercy of God clean gone? We know that the fault lies not with Him. We know that when this religion was set forth it was clearly and distinctly understood that in promulgating it in the world that it should be with a coöperation between God and man. It is man who has failed to do his work.

From the beginning God placed in this earth all the materials and all the powers necessary for man's use in the material sense; steam, and the telegraph, and kindred wonders of science and art were not developed till these later days. God waited till man by his discoveries and the exercise of human power applied his laws. So God has given us the word of life. He called on men to speak the truth that should teach the world the way to heaven. Having done this and provided the means, He has given the work to the Church to diffuse the word. "Thy very well for us to sing —

"Waft, waft, ye winds, the story,  
And you, ye waters, roll."

but the wind have been sweeping from the mountains and over the plains since creation's dawn, but never has the name of Jesus been heard in them; the waters have circled round the world, but to no dying men have they borne the message of mercy; never have they given life to perishing sinners. That

mission was given to the Church. Is it not strange that the Church has not realized this truth? To-day the heathen are all around us, and yet they are left to go down to death. Why, it is only seventy years since the Church began at all to realize its responsibility in this matter, and even then a certain divine rebuke in a council for the declaration that it was the duty of the Church to convert the world; and, even at this time, there are many in the Church that question it, and deny their individual responsibility in regard to it.

It would seem as if the commission Christ gave His disciples ought to settle this question. When the will of God is made plain, our duty is to obey.

Now there has been, in addition to this, an abuse even worse — a belief in perverted ideas of God's efficiency. Thus it has been taught that there were only set times when God favored Zion, — that the salvation of the human soul rested with God only at certain times, and that it was useless to labor except when these set times made themselves apparent. And thus men have sat down and waited for God, when the responsibility was on them. And it has been taught, too, that at certain times, and in certain emergencies, God has raised up men to do a certain work. Now has not God taught us, by the clearest declarations, of His readiness to save men at all times, and that all times are the times for work; and is it not true, that the Almighty Father doth put forth His power, and offer to receive at all times those who will accept salvation? His infinite love never ceases, and He is as ready at one moment as at another to welcome them. When men are willing to do His work, the work will be ready for them. If certain periods have been marked by greater efforts and greater men than others, it is simply because the men of that time were ready to be His servants.

It needs no argument to show, that it is in the power of the Church to increase the practical effect of the Divine efficiency. God works by means, and when His will is obeyed, the Holy Spirit will descend upon the Church. The result, therefore, rests with the Church. What can He do with a dead Church? What are hollow forms, without the breath of life in their veins? Are not some of the bitterest denunciations of the Bible those that are made against a cold and dead Church? He can use infidels. By a single discovery, all their long train of reasonings can be made to glorify Him; but for a cold, dead, sluggish Church, it does not appear that there is any use.

It would seem as though, at this time, there were special opportunities presented in our land for the Gospel work. The means of communication and intercommunication are everywhere multiplied. Avenues are opened to distant lands. Heathens crowd to our shores. It is to us a source of alarm. We are not acting with reference to them under Christian motives. Yet we must Christianize this multitude of heathens, or they will destroy our civilization. We are called to this work, not alone by love for them, but by love to our country. The only means of saving it, is to diffuse the Gospel among them.

God has set before us the duty of every Christian man to live, not for himself alone, but to extend the Gospel of Christ to all that live in the circle of his influence. We are often asked, what we shall do with these Chinese that are coming to our shores in crowds that seem to darken the land. Why, lead them to the cross of Christ. Thank God that He has brought them, and others such as they, within our reach; and let us bring Christian influences to bear upon them, and make them good Christians and good citizens. We know full well that corrupt men are seeking to use these new-comers for their own selfish ends, and for their own political advancement, but has not the Church power equal to even this emergency? Has it not the power of bringing even these corrupt men themselves to Christ?

Our age comes to us with its special responsibility of action. There is no need to wait for special means. The duty of every man is clear, to diffuse the gospel throughout the world. It is sometimes asked, What shall be done with the heathen of our crowded cities? and a single missionary is sent forth like a feeble light shining in Egyptian darkness alone. Yet, is it not plain that in the city of Boston there is power enough to do this work? That in the evangelical churches Christians are absolutely suffering for want of something to do? They gather to our churches with an uneasy feeling. Let them all go forth and spend one half of each Sabbath-day in visiting these places where misery and crime abound, as well as in other similar duties. Let them do this, which it is God's will that they should do, and what a change there would be in a single year, both at home and abroad. The object of societies is too much to build costly churches for the rich, not to gather in the poor. It is time that men knew that they cannot go to heaven on flowery beds of ease, to learn what it is to be crucified to the world, if they are ever to be saved.

Is not the Church making a mistake when it lavishes such vast amounts of wealth on these costly churches, while the heathen are left to perish? It may be well to build a beautiful structure, but to give the gospel to the heathen, is even better than that.

It is said that in this country the doctrines of the Bible are largely doubted. Now you will not convince men of error or teach them the truth by building costly cathedrals. If you wish to convince them, go forth and show men by your love and by your devotion that you have been born of God.

One of the greatest wants of the Church in our age, is labor — organized labor. The Church must reform itself or the Church will die. The Church is too much given to glorifying itself, to having its dress paraded, to boasting of its achievements. It has arms that glitter in the sunlight, and that have never been tried in conflict. It is full time that

tinsel uniform was laid aside, and that the warrior seek a sterner joy in the contest. It is time that the young men should rally to their duty, to the picket, and the scout, and the forlorn hope. It is time that the bugle should sound a charge along the whole line. From active personal effort, with one general consent, shall primitive unity come to us again. Then shall the power of the primitive Church come to us again, and the old glory shall shine upon us again; and in a time far shorter than the time that is past, shall the kingdoms of this world become the kingdoms of our Lord and Saviour, Jesus Christ.

The 994th hymn being sung, Bishop James was next introduced.

The President said that when they were called together in any great cause, he was always glad to call upon those who had the immediate supervision and care of the object named. He was glad that they had there that night the acting senior Bishop and acting President of the Methodist Missionary Society.

## SPEECH OF BISHOP E. S. JAMES.

CHRISTIAN FRIENDS: Every great reform or revolution in human society, whether political or moral, has required its devotees and its martyrs. I do not mean that every such great advance has immediately its victims, but it has not been achieved without an absolute devotion of the life, activity, and influence of its disciples to the cause in which they were enlisted, and their readiness, at any time, to give life, when required. It seems to me hardly necessary to labor to substantiate these statements before an audience, many of whom have stood on Plymouth Rock, and have heard the psalm to those devotees and martyrs to the cause of civil and religious liberty, to whom so beautiful a reference has been made, chanted incessantly by the ocean, either in the murmur of its ripples, or the roar of the storm. Still more does it seem a work of supererogation, when I remember that most here before me, in their boyhood, have played at the base of Bunker Hill Monument, and in their later years looked upon its significant grandeur, and listened while its solemn silence has eloquently told of the devotion and heroism of those who there consecrated life and blood to secure our liberties. And this spirit was not confined to this locality, but manifested itself in other places in deeds of daring, and cried out, in Virginia, "Give me liberty or death," and in Philadelphia the whole Congress, moved by it, solemnly pledged their lives, fortune, and sacred honor to secure the interests of that movement. And, indeed, nothing but this martyr spirit could have enabled those men to contend successfully with that grand old nation that never was defeated when battling for the right. (Applause.) O that that Philadelphia scene might be religiously reenacted here to-night! O that I could induce every man and every woman, in this vast assembly, to lay one hand on their hearts, and lift the other to Heaven, and say, "Divine Lord, I consecrate, I pledge my life, fortune, and my sacred honor to establish Thy gracious dominion in the world." If that were done, this meeting would be felt to the ends of the earth; if that were done, it would be felt in heaven; if that were done, it would be felt in the heart of God. Certainly, these Christians before me don't doubt this assertion, who are accustomed steadily, in the sacrament of the Lord's Supper, to commemorate the blood-shedding and death of Him who came to redeem and restore us, that, by His suffering, death, and intercession, we might regain the divine nature; and whose Apostles, with a single exception, died, in the fullest sense of the term, martyrs to His cause; and whose early disciples, by multitudes, tested their faith and their devotion to Him and their cause by the suffering of the dungeon, and the agonies of the rack, — death on the scaffold, and death at the stake. Surely, my friends, a cause thus inaugurated by blood, and thus sustained by suffering and death, cannot be furthered and consummated without some devotion on the part of its followers. Why, is not Satan as diabolical as ever? Is he not as mighty now as ever? Are not the idolaters of this world as vile and persistent as ever? Are not the wicked men as violently opposed to God and His service, as ever they have been in the past? How, then, can this cause be furthered without this martyr spirit in the cause and kingdom of our Lord Jesus Christ? And, especially, will this spirit be found necessary in furthering our foreign missions. The deadly influence of climate, of exposure, of privation, exhaustive sympathy, and exhaustive labor, will make martyrs of many of the true, devoted missionaries that we send to heathen lands. This has been illustrated in the modern missionary movement, referred to by the President, concerning those missionaries who sleep in the ocean's depths, with their monument on the eternal shore rising into magnificence and beauty, as the results of their noble lives are being realized. Harriet Newell, purest spirit, thy early martyr death was a glorious contribution to the missionary cause! Jason Lee, the original pathfinder of empire, who scaled the Rocky Mountains, and tracked the desert plains, that he might save the poor Indian on the Pacific coast. Blessed brother! thou art more honored in heaven than thou wast on earth. Melville B. Cox, who gave his life for Africa, and who uttered on his dying day, "Let a thousand fall before it be given up." Our first missionary to China, — a noble young man whose memory lives in the heart of our people, — wrote to me, begging me to insure him a place before the mast as a common sailor, so that, in his own language, his strong arm might pull him to China.

Other denominations have furnished equally devoted and self-sacrificing missionaries. My friends, if the past has required these devotees, these martyrs for the furtherance of this great cause of humanity, how fallacious for us to suppose that we can achieve other triumphs by any other spirit or any less devotion. Another general remark which I wish to make, is this: this spirit, this devotion, this consecration, must be collective, and organized, and applied, under the direction of the proper authorities and proper leaders, in order that we may realize the vastness of its power. The atmosphere may be full of electricity, but it must be concentrated, before it gleams across the heavens, discharges its bolts of power, or utters its voice in thunder. More than this, this electricity must be collected and applied under the direction of intelligence, before it performs the wonders and benefits of the telegraph. Dissatisfaction is felt with the government, — it may be, deep, intense, and general. People speak to one another of it, and under the sense of oppression and wrong, they denounce the authorities that are over them, and who

(Continued on page 596.)



## THE HERALD.

BOSTON, DECEMBER 16, 1869.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

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Articles published with the names of the authors are not necessarily expressive of the views of this journal.

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## GOOD THINGS IN THE HERALD FOR 1870.

Among the good things for the next year's HERALD, are, "Stray Leaves from a Biographer's Table," by the author of "Credo."

"Stories on the Lord's Prayer," by Miss Susan Warner, author of "Wide, Wide World."

"Sketches," by Mary Clemmer Ames.

"Poems," by Alice and Phebe Cary.

"Tales and Sketches," by Rev. B. K. Peirce, Mrs. H. C. Gardiner, Mrs. C. M. Edwards, and others.

"Letters from Rome on the Ecumenical Council."

"Editorials and Contributions," by Rev. Dr. Stevens, C. C. Hazewell, etc.

We also expect to give "Incidents in Itinerant Life in Maine," from one of its most eminent ministers.

Other valuable papers from eminent pens in our own, and other churches in New England, and elsewhere. Send in subscribers. See our Premiums.

## PAY IN ADVANCE.

We wish all subscribers to THE HERALD to renew their subscription as soon as practicable. Our rates are lower than those of any other paper of the same grade, and to make this possible, we need a prompt response and a liberal support from our friends. Our rates are IN ADVANCE.

Please hand your subscriptions to your minister or forward to this office, before the expiration of the year.

## ALL OUT.

Our bills have all been sent. If any minister or other agent has not received them and all of them, please write at once, as it is essential that the canvass be vigorously prosecuted just now.

A brother of the Troy Conference, writes as follows:—

"I am now in my 70th year, and think every year I must give up the old HERALD, being poor, but as long as I can pay for it by commissions, I must take it."

Another brother, in Western New York, sends us twenty new subscribers.

From Carmel, N. Y., we have: "I like the clear, unmistakable ring of THE HERALD. May its sound go out into all the land."

## WILL YOU ATTEND TO IT?

There may be a few ministers so situated as to be unable to canvass thoroughly for THE HERALD. In such cases, will our brethren find some suitable assistant, and see that it is done?

## THE METHODIST UNION.

The youngest member of the household is often the most aspiring. The baby rules all the family. Our young brother in New York, born out of due time, follows this law. It assumes to have been created as a reformer, and seems to think it is set for the leading of the Church into all its advanced positions. It says of itself, very modestly,—

"Having led the laity to their proper place in the high council of the Church, it may crown that work by reuniting the dissevered members of American Methodism."

This "godly word" it addresses to *The Pittsburg Advocate*, and quietly asks it to say "Amen." Children, like adults, have to be reminded sometimes, "not to think of themselves more highly than they ought to think," and we, being the oldest of our journals, and hence grave and gray, shall have to take upon ourselves the painful office of reminding our youngest brother, or child (it may take which relation it chooses), not to fall into that error. It has not yet "led the laity to their proper place in the high council of the Church." If they shall reach that place by next June, its own efforts have not hastened or helped the result. The

vote in New York and vicinity is a sad proof to the contrary of its assertions. In every other large centre the lay vote was well-nigh unanimous in the affirmative. Nowhere else was there any violent opposition. There only was the fight hot and hard, and there only did the very cause it advocates, fail of securing even a majority vote. Its support, also, did much to divide the New England ministerial sentiment. But for the assumption of its being the advocate and representative of this movement, there would have been, we believe, no organized opposition; nay, there would have been warm and unanimous support. THE HERALD advocated it before *The Methodist* did. Its late publisher, one of our most popular members in New England, both with laity and clergy, was active in support of it, years before *The Methodist* was born. If it succeeds now, as we trust and believe it will, and as, by the confession of its chief opponent, in some shape and time, it certainly will, that success will not be in New York, New England, and New Jersey, if it is anywhere else, because of this avowed leadership.

We do not refer to this out of reproach. We are glad our journals advocate the true policy, and especially rejoice that this able sheet is an advocate of this truth. But its second boast is the cause of this bit of retrospection. It says, having secured the laity their rights, it will now proceed to "reunite Methodism." This is very modest. May we ask a few questions? Whence came the Commission that met week before last in Philadelphia? What word in favor of that Commission, in the work for which it was appointed, appeared in its columns before its assembling? What word has appeared in it since? It should show its leadership in this line by a few works. That Commission was on the basis of a telegram sent to New England members of the General Conference. The addenda which gave it power to treat with all Methodist bodies, came from a motion made from New England. The original movement to unite the Zion's M. E. Church with our own, has never received a word of earnest approval in its columns. It has been warmly and often favored in these. THE HERALD is the only journal of the Church that has urged our union with this body, being willing and loyal, in preference to waiting, hat in hand, on that which broke from us, and fought us, and whose union now, would necessitate the reception of all their Bishops, twice the number, *pro rata*, of our own body, and would also necessitate, by the same principle, the admission of all the Bishops of the two African M. E. churches, each almost our own number. The time will undoubtedly come for the union of all the Methodist churches in this country with our own. The Commission moved by New England will have much to do with that result; but that union, if the Southern Church comes in first, as the postponement of the second meeting of the Commissions of our own and the Zion's churches, to May, 1872, seems to suggest as possible,—will be one of unfairness to the colored churches. The attempt will be made to bring all the Southern Bishops into our body, and then compel the other two churches to accept a *pro rata* number, or reject them utterly, and absorb them. This insult they will not brook, and then they will be left out in the cold, as many wish, while the Southern Church alone enters into full fellowship, according to the same desire.

Then, too, the three non-Episcopal bodies will be snubbed. They may be invited, but they will not be wanted. Our bench of Bishops will be doubled, the colored Bishops excluded, and the non-Episcopal bodies invited on far less equal terms than the Church South.

If this is attempted, it will be warmly resisted. If it succeeds, it will open the way for a new step,—an Episcopacy limited by years. We could increase their number from ten to forty, about what it would be if the three Episcopal Methodist churches joined us, providing we could also limit their tenure of office, and reduce them in a few years by classification to a reasonable number. Too much of a good thing might thus lead to enough of what some think, a better.

Will *The Methodist* please state what are its conditions of union? Is it willing to receive all these bodies, with all their Bishops? Or does it advocate *pro rata* Episcopacy for all? Or does it wish one

body admitted, careless whether the others come or not,—preferring, possibly, that they should not come? This is a great Church topic. If it is going to lead the Church, in her Conferences and journals, to the heights of a perfect union, it should sound the bugle of advance. And let not its trumpet have an uncertain sound. Let it catch the note THE HERALD, oldest and youngest of its kin, has long sounded, even the admission of all other Methodist Churches on terms of perfect equality, no more respect for one than the other, and no less. Colored and white, Episcopal and non-Episcopal, Protestant and Wesleyan—all should stand on one basis, all come in or stay out on the same terms. To-day, the only Church ready and willing, is the Zion's. Will it urge on the Commission the completion of arrangements for its admission, as they are empowered to do?

## THE PRESIDENT'S FIRST MESSAGE.

Gen. Grant has to perform the difficult task of proving, in his own person, that the pen is mightier than the sword. He has done mightily with the latter implement. But that is past. His duty now is with the former. No matter what his successes in the past, it is the present in which we live, and he must conquer that, or retire defeated from the field. His first address to Congress, is, therefore, to be tested by the light of Vicksburg, Chattanooga, and Richmond. Will it outshine that blaze?

What is necessary to give it the superiority? Not the same excellence, but equal or superior excellence in its own sphere. They were won by arms, by study, strategy, masses, and fiercest, steadiest fighting; that is, by common sense directed to military affairs. This must be won by common sense, directed successfully to civil affairs.

The Message evinces such sense. It is fast and slow, wise and simple, bold and careful, full of excellent suggestions. Coming over the telegraph, it is often wrong in grammar, as if the click of the operators, like musket's triggers, shot down certain words and connections, and broke the ranks of the marching periods. Possibly this is partially a defect of its author, whose pen is not as easily handled as his sword, if it is as successfully. The Message opens with a devout word of thankfulness for the blessings of Providence.

"In coming before you for the first time as Chief Magistrate of this great nation, it is with gratitude to the Giver of all good for the many benefits we enjoy.

"We are blessed with peace at home, and are without entangling alliances abroad to forebode trouble; with a territory unsurpassed in fertility, of an area equal to the abundant support of five hundred millions of people, and abounding in every variety of useful mineral in quantity sufficient to supply the world for generations with exuberant crops; with a variety of climate adapted to the production of every species of earth's riches, and suited to the habits, tastes, and requirements of every living thing; with a population of 40,000,000 of free people, all speaking one language; with facilities for every mortal to acquire an education; with institutions closing to none the avenues to fame, or any blessing or fortune that may be conceived; with freedom of the pulpit; the press and the schools; with a revenue flowing into the National Treasury beyond the requirements of the Government. Happily, harmony is being rapidly restored within our own borders. Manufactures hitherto unknown in our country, are springing up in all directions, producing a degree of national independence unequalled by that of any other power.

"These blessings, and countless others, are entrusted to your care and mine, for safe keeping for the brief period of a tenure of office; in a short time we must each of us return to the ranks of the people who have conferred upon us our honors, and account to them for our stewardship. I earnestly desire that neither you nor I may be condemned by a free and enlightened constituency, nor by our own consciences."

He speaks hopefully of the restoration of the South, advocates the gradual return to specie payments, favors no immediate reduction of taxes and tariffs, advises arrangements for the payment of interest in Europe, expresses warm sympathy with Cuba, and declares in favor of her independence, but opposing recognition, advocates a canal across the Isthmus, restates the Alabama question almost exactly after Sumner, both in our grievances and redress.

"The injuries resulting to the United States, by reason of the course adopted by Great Britain during our late civil war, have increased the rates of insurance, in the diminution of the exports, and the imports and other obstructions to the domestic industry and production, in its effect upon the foreign commerce of the country, and in the decrease and transfer to Great Britain of our commercial marine, in the prolongation



of the war, and the increased cost of both in treasure and in lives of its suppression, could not be adjusted and satisfied as ordinary commercial claims which continually arise between commercial nations, and yet the Convention treated them simply as such ordinary claims, from which they differ more widely in the gravity of their character than in the magnitude of their amount. A sensitive people, conscious of their power, are more at ease under a great wrong, wholly untoned, than under the restraint of a settlement which satisfies neither their idea of justice, nor their grave sense of the grievance they have sustained."

He says this is our only grievance of any amount, and hopes it may be properly adjusted.

"I hope that the time may soon arrive when the two Governments can approach the solution of this momentous question with an appreciation of what is due to the rights, dignity, and honor of each, and with the determination not only to remove the causes of complaint in the past, but to lay the foundation of a broad principle of public law which will prevent future differences, and tend to firm and continued peace and friendship. This is now the only grave question which the United States have with any foreign nation."

He declares, so abundant are our resources, that "with a less burden of taxation than the citizens have endured for six years past, the entire public debt could be paid in ten years." He does not advocate so speedy a work, and yet does not advocate less taxation. He prefers to reduce the interest on the public debt by exchanging purchasable bonds, at 6 and 5 per cent., for those at 4½. He favors care over the shipping of immigrants, and opposes the shipment of coolies; urges the abolition of the Tenure-of-office Act, opposes reciprocity with Canada, but advocates some regulation of commercial intercourse, and states his policy in these pregnant words:—

"On assuming the responsibilities of the Chief Magistracy of the United States, it was with the conviction that these things were essential to its peace, prosperity, and fullest development:—

"First among these, is strict integrity in fulfilling all our obligations. Second, to secure protection to the persons and property of the citizens of the United States in each and every portion of our common country wherever he may choose to move, without reference to original nationality, religion, color, or politics—demanding of him only obedience to the laws, and proper respect for the rights of others.

"Third—Union of all States, with equal rights indestructible by any constitutional means."

That "second" object, is the grandest pronouncement ever made by any executive of any nation. He approves of making Indians into citizens, endorses the Quaker treatment of the problem, shows how well off are the finances, and promises an obedience to the laws which our Constable might copy with improvement.

The President has done well in this first Message. If Congress does as well, the country will move on and up during the present Administration, as steadily as during the last.

#### HARD TO SUIT.

Rev. Mr. Clarke, the editor from the start of *The Liberal Christian*, has left that chair, because its proprietors wished it to be more denominational. Mr. Clarke is a vigorous writer, but has tried the impossible feat of reconciling all sorts of non-evangelical opinion with denominational zeal. He has admitted writers of every shade, except the orthodox, and the editorial ideas have been equally diverse. The necessity of his retirement is a confession of the impossibility of harmonizing the leaders of his Church. When Dr. Freeman Clarke denounces Mr. Frothingham as out of the pale of Christianity, and Mr. Bellows blows hot and cold on every Christian theme, and Dr. Peabody finds no countenance from Dr. Hedge, and Mr. Sears is at swords' points with Mr. Alger, and Dr. Ellis differs *toto caelo*, from Robert Collyer, all attempts by any editor to bring a journal on to one common track, are sure to fail. If agreed among themselves, they will be agreed easily on a policy, and will be able to "run" their paper on that line, under any leader. Until they are agreed, it is useless to attempt to have a common organ. Few papers were more ably conducted than this. We trust its departing and coming editor may see and preach the simplicity, unity, fullness, and blessedness of the truth as it is in Christ Jesus.

#### EDUCATION.

The Catalogue of Wesleyan University gives fifty-one Freshmen, and a total of 153 students. Its faculty and curriculum are among the best in America. The Judd Hall is being pushed forward with the celerity

that marks the character of the donor. The agile President has at last found a match in "push." Both together make a very fast team. The prospects of this mother of a score, soon to be a hundred colleges, were never better, nor equally good. She will keep the lead she has got.

Lawrence University has 104 students in the University collegiate department, 176 in the academical. Dr. Steele has done excellent things for this college.

*The College Courier* contains a sketch of the Northwestern University, with pictures of Heck Hall, the University Building, and a portrait of the new President. It gives a list of thirty-three professors, reports 150 in preparatory school, 103 in departments of science and arts, 75 in the collegiate course, 80 in the medical school, and 100 in Garrett Biblical Institute. It says, "this is the most successful institution of learning, which owes its endowment principally to the increase in the value of real estate, of any existing in this country. Its present paying fund is \$250,000, and its prospective \$700,000." *The Courier* is a valuable college journal, and is doing good service in a good cause.

Tufts College has a list of sixteen instructors, and 60 students. It offers abundant scholarships and prizes. No college is as liberal in the former gifts as this. It is an excellent idea.

The Vermont Methodist women, as will be seen by an appeal in another column, have undertaken a splendid work—none the less than raising \$50,000 for their Seminary. They are also far-seeing in their projects, and look to making that Seminary a full-formed college in the not distant future. They will succeed. Read their appeal, and give them, ye men and Methodists of Vermont, your generous response. No institution has a finer location. Overlooking the capital, in one of the most beautiful regions of that beautiful State, with grounds susceptible of elegance, well established, and having, in its old Newbury and Springfield Alumni a host of lovers, able and distinguished, and not a few of them wealthy, it ought to instantly obtain the desired amount. Many Vermonters in New York and Boston should aid in this effort. Help these, your brethren and sisters, who are struggling so hard to help themselves.

The Pilgrim Fathers have been done into painting, poetry, preaching, and boasting, times without number. They are still, and will continue to be, the chief attraction in our history. They have the advantage over most national infantile events, in that they are verifiable. Unless some Niebuhr shall arise to blot out their personality, they will grow more personal and prominent in the drift of time. The last achievement they have caused is a steel engraving of their landing. Mr. John Andrews, one of our first engravers, has been employed fifteen years on Rothmel's picture of the "Landing." Unlike all other pictures of this event, there is force in the waves and the sky. The little oblong boat has to be held to the rock by ropes, and by an oar in the stout arm of Allerton. It struggles hard to be free, and only greater strength keeps it in position. Under Allerton, standing tall in the middle of the boat, crouches his sick wife and ruddy daughter. Standish, younger and comelier than he is usually drawn, is on the rock, helping his handsome Rose ashore. Elder Brewster stands prayerful among the group that have landed. Carver, Winalow, the first baby, Peregrine White, and its mother, John Alden, and Priscilla, the Puritan maiden, are scattered in the boat or on the rock. The clouds are black, and the sea—too black seems the latter, which does not curl and foam as it should and may, around the rocking boat. A few more touches of that fifteen years' chisel are necessary to give this its perfect life. The picture is by far the most vigorous painting of that immortal scene that has yet been produced. Its execution is admirable. Its figures are full of naturalness and spirit, too fresh, perhaps, in feature and dress for poor exiles who had been shut up four months in a little, leaky, stifled hulk. But people always like to have youth and beauty on their walls, and in their memories, if they cannot possess them in their own persons, and a scene so immortally young and beautiful as the

"Landing of the Pilgrims," is none the less attractive for these accessories. The engraving will be sold by subscription, and deserves to be hung in every parlor and house in the land.

#### LETTER FROM TENNESSEE.

(Correspondence.)  
POLITICAL.

Things in this State are in a muddle. The division of the Republicans in the late gubernatorial canvass, and the way the registration of voters was managed, threw the State Legislature into the hands of the Conservatives. They have carried matters with a high hand, repealing many of the laws which had been passed under Brownlow's administration. Among those repealed are the Jury laws, which forbade men disfranchised on account of participation in the late Rebellion, from sitting on juries. Another is the Ku Klux law. Just before this latter law was repealed, five Ku Klux, armed and masked, mounted on white-robed horses, took one of our ministers, Rev. Thomas Judkins, late of Oregon, out into the fields a quarter of a mile from the house, at 2 o'clock, a. m. and with a pistol at his head, demanded that he should leave that country within twenty-four hours, or they would kill him! In vain he pleaded to be allowed to remain until his quarterly meeting. In vain he begged for a week's delay that he might prepare to leave. The cowardly miscreants said they had been more lenient than they intended.

Mr. Judkins was accused by these midnight maskers, with inciting the negroes to arm and rise against the whites. He is well known to the writer, as a gentleman utterly incapable of such an act. He came to Tennessee at his own cost, to teach and preach to the colored people; and he had expended some \$100 or more, in procuring books for them. Such are some of the fruits of Conservative rule in Tennessee.

Yet the picture has a brighter side. Johnson used his utmost exertions to be elected to the United States Senate, but the Legislature proved impracticable, and instead of Johnson, elected Hon. Henry Cooper to that high honor. Mr. Cooper was a Union man during the war and since, and was appointed by Brownlow, one of his circuit judges. He is a young man comparatively. A lawyer by profession, he has earned eminence in his calling. While he has latterly acted with the Conservatives, he has always been opposed to Andrew Johnson, and he has never acted with the Democrats.

The Legislature have provided for calling a convention, and it is proposed to make a clean sweep of the offices, from highest to lowest. We shall see how far their programme will succeed.

#### EDUCATIONAL.

I have before me the "First Report of the Superintendent of Public Instruction for the State of Tennessee," from which I glean a few items for your readers. It is a stout pamphlet of 208 pages, and it contains a large mass of important matter.

The enumerated scholastic population of the State, was in 1867, white, 276,862, colored, 72,850, total, 349,712; in 1868, the scholastic population was 410,000. Of pupils in the public schools, the entire enrollment is 185,845, which shows over one half of the whole, unreached by free schools. It is shown that the total amount expended in Tennessee for two years, by the gifts of gentlemen, C. R. Roberts and the late Mr. Peabody, for education in Tennessee, reaches the handsome figure of \$450,000. The entire disbursement of the Freedmen's Bureau for schools in Tennessee have reached the sum of \$152,166.72.

National voluntary organizations have contributed and expended for education in the State, \$300,000, while the moneys resulting from all State sources applied to the support of Free Schools have reached an average of \$299,641.16 per annum. The average cost of Free School education for five months is \$2.75 per scholar. During two years, \$425,000 have been expended in Tennessee for school-houses.

It will be seen, from a careful study of this extensive and able report, not only that Gen. Eaton, the Superintendent, has labored hard and wisely; but, also, that Tennessee is becoming modernized and vitalized on the subject of popular education. Altogether, Tennessee gives signs of promise in this direction, quite encouraging to the friends of modern civilization.

#### RELIGIOUS.

The fall Conferences—the Holston and Tennessee—showed increase by growth of members and enlargement of the work. They were seasons of great spiritual interest and power. Bishop Simpson approved himself a master workman in his holy calling. The sermon of Dr. Cobleigh before the Holston Conference on Ministerial Education was able and impressive. Revivals have been general throughout the State.

At the Holston Conference, a Committee from the Conference of the M. E. Church, South, attended to make representations, and secure action, concerning Church property. A like Committee on the part of the Holston Conference was appointed. Their meetings were harmonious and the action secured was creditable to the wisdom and liberality of the body.

The bitterness between the two bodies is confined, almost exclusively, to the Southern wing, and it that it is held chiefly by the ministers. Time will do something to soften the asperities existing. Grace will do more. Heaven send it. Until the former and the latter shall have exerted their subduing, mollifying power, a union of the two cannot be accomplished.

OBSERVER.



(Continued from page 593.)

thus rule them. It is not, however, until this feeling leads to organization, and that it has recognized leaders, that a reform begins, or revolution takes place. A social evil exists in the community. It is so terrible, that it imperils the destiny of every child that is born. It is so destructive, that it does not, like the last plague of Egypt, take a single victim from the family, but oftentimes sweeps away a whole household. It poisons the social life of our youths; it poisons in full view, the banquet of the rich; it corrupts the legislator, and sends him home, meaner than the reptile that crawls in the grass; it has even crept up to the pulpit and insidiously persuaded the ambassador of Christianity to utter with bated breath and with great reluctance, and with great hesitancy, the truth of God, that "no drunkard shall inherit the kingdom of heaven." It is cursing society, bereaving families, creating millions of paupers, taxing all honest labor, requiring its tribute from the man of substance and the man of poverty; it has been denounced for all these things, yet it still prevails; and why?—not because there is not sentiment and sympathy enough to overthrow it; not because there is not money enough to stop it, and votes enough to rule it down, but for this one reason,—that it has had, as yet, no devotees, no martyr leader, who can concentrate the sentiment against it, and thus give an irresistible power. (Applause.) O God of infinite goodness, rise up for us and send us a Moses who shall lead us out of the bondage of vice, cruelty, and wrong, and bring us into a land of moral beauty, and religious quietude. (Applause.)

Now if these partial associations require organization and leadership, how much more so does this grandest of all enterprises which contemplates every interest of humanity. In the Church of the Lord Jesus Christ we have this organization, we have this leadership, and this I believe is one of the reasons why infidels goodness ordained this Church in the world. In our denomination this organization is perhaps as perfect as it will be so far as this question. We have the general superintendent, the presiding elder, the pastor, the local preacher, our classes, and I had almost said trustees, but I believe I cannot include them, because in many parts of the country they often act as brakemen than firemen to the missionary train. I don't therefore propose any change in our organization—I don't refer to the subject for that purpose, but to try to bring the leading men of the Church to realize more deeply their responsibilities on this subject. If our people are not ready to sympathize in this cause, ready to pray, ready to work, ready to give to it, I believe, before our common Judge, that a very large part of that responsibility rests upon the ministry. Have we instructed them as we should have done, have we shown a sufficiently pure and high example in social life, have we manifested an enthusiasm and sympathy in this cause that would bring a corresponding sentiment and emotion in the hearts of the people? And if we have not done this, how shall we augment and increase our spiritual power over the people? I answer, by preaching the evangelical doctrines of the Gospel of our Lord Jesus Christ, the atonement of His blood, His intercession for us; the regeneration and sanctification by the Holy Spirit, the personal responsibility to God, eternal beatitude for the righteous, eternal condemnation for the wicked,—these are the doctrines that control men's actions. The vastness of human destiny, the glorious authority of God, the stupendous love of Christ are the facts and truths which move the soul to the greatest depths and call forth its noblest and most devoted powers. Do you doubt it? For a moment look at history and facts. The previous speaker has shown that comparatively little has been done for the heathen world, but I ask who has done that little.

What churches to-night have missionaries in foreign lands? Are they not the churches which hold these great fundamental truths? And I ask what are those other churches about who make so much claim to wealth, and culture, and science, and social position. What are they about? I admit that they are feeding the hungry and clothing the naked, visiting the sick and those who are in prison, promoting education and science, advancing the interests of society, but they are not doing it one whit more than these evangelical churches. Now I ask, are these churches, so wealthy, so educated, so pretentious,—are they to spend all their time, all their talent, all their social influence, solely in what I call these little home chores? The chores ought to be done, but if a man takes the whole day to do up his chores, how is he going to attend to his general business? And if we are to spend our whole time in taking care of these heathens here in Boston (God have mercy on us if there are any here who have not heard of Jesus, who don't know of the Bible or of heaven or hell; if there are any such here God pity us for our neglect), if we spend our whole time in these home chores, what is to become of the myriads and millions of heathen in heathendom? If these people give all their attention and service to these home chores they are no more good in the general cause of propagandism than so many deadheads on a railroad are to the treasury, or as so many Quakers in time of war. I insist upon it, if we would kindle anew the flame of missionary enterprise, if we would strengthen the Church, we must do so by preaching Christ crucified and holding up before the world that which is the mainstay of human interest, the question of personal salvation. When we do that we shall find ourselves strong enough to take the world. Why, this martyr spirit was never defeated, it never quailed, it never found the last ditch; it was more powerful than the lever of Archimedes which was to have the world for a fulcrum. It is powerful enough to carry the missionary movement all over the world. It is not omnipotent, but it is a power in the universe, and it is the spirit I would awaken here to-night,—the martyr spirit in the cause of Him who died for you and me.

I have another remark to make. The cause will go forward just as long as we retain this spirit,—as it did in the primitive church. There was no formulary and ritual in the Lutheran Church so long as Luther said, "I will go to Worms if there are as many devils there as there are tiles on the houses." The missionary spirit will be aggressive so long as the salvation of the world and the interest of the race is in our hearts and so long we will do our utmost to help these causes onward. As long as we pray, remembering the words, "I will not give thee any rest until you make Jerusalem the praise of the whole earth," so long as we sing the fervent hymns of our Church, so long as we pray in the closet, in the family altar, in the social meeting, so long will a spirit and a power be kept up which in the end will be the triumph of the Church of the Lord Jesus Christ. And in our preaching we must recognize our dependence upon the light and sanction of the Holy Ghost. God working strongly in us will enable us to work strongly for others. If we pray in the true spirit that God may send reapers to the harvest and give us success, we shall realize it to our satisfaction and joy in another day. I have been accustomed to think of Boston, as a city, morally speaking, on the equator, and if there be a point in

the moral heavens where the Sun of righteousness culminates in all its brightness and healing we ought to feel it here, because it is over our heads. We don't then expect any winter in religion here, but rather perennial flowers and fruits, as we see them from year's end to year's end in tropical climates. Brethren, in the name of our Lord Jesus Christ, and in deepest, tenderest sympathy with mankind, let me exhort you to come up to the help of the world. Don't delay contributing to the missionary collection until you have paid for the last row of pins or the last holiday present. Make these offerings your first fruits that you may glorify God who has redeemed the world by His love. May His blessing rest and abide upon you and may it be a blessing to this world for Christ's sake—Amen.

In introducing the last speaker, Rev. W. M. Punshon, the Chairman said that if we may not yet be able to annex Canada, we have a representative from that Dominion.

SPEECH BY REV. MR. PUNSHON.

I have been reminded, sir, since I came upon this platform, of a little piece of interesting information which was communicated to me some years ago, and which may possibly not be altogether uninteresting to some of this assembly. I was engaged on one particular occasion in the town of Liverpool, being of kindred taste and sympathy, in inspecting a very large and valuable collection of autographs in the possession of the late lamented Dr. Raffles, who pointed to a particular autograph on one page of his book, and said "I will give you the history of that." Some thirty or forty years ago, he said, sermons were to be preached on a particular Sabbath in the town of Wrexham, in the north of Wales, in behalf of the Society for the Propagation of the Gospel in Foreign Parts, the oldest of the Missionary Societies of Great Britain.

The clerk of the parish church, to whom in those times belonged the selection of the singing, came in very disconsolate to the Vicar of the parish, and told him that there was no hymn suitable for such a subject. The son-in-law of the Vicar happened to be at that time visiting him, and the Vicar turning to his son-in-law said, You are a bit of a poet, you see the distress of my clerk and what he has to do; I wish you would relieve him by writing a hymn for this occasion, and we will have it struck off and printed. Let it be of a simple, easy measure, and we will have it sung on the Sabbath." The son-in-law of the Vicar retired to a corner of the room, and in an hour and a half produced a hymn. That hymn was sent to the printers, sheets were struck off and distributed in every pew, and it was sung on the next Sabbath.

Twenty years afterwards, the same Congregational minister of Wrexham, knowing Dr. Raffles's fondness for antiquities, hunted up in the lumber room the manuscript of this old hymn and this was the autograph which I had the pleasure of looking upon,— "Reginald Heber,"—and the hymn was,

"From Greenland's icy mountains,  
From India's coral strand,"

a hymn which has inspired, perhaps, more of missionary spirit in the churches than any other.

It struck me it might not be altogether uninteresting to give you that information which was brought forcibly to my mind, by that exquisite hymn which you have just sung, and at the same time it performed a double service, by enabling me quietly and without very much embarrassment to glide into my subject. The moral which I draw from it, and which I want still further to introduce to you in my train of remarks, is, "What great events from tiny causes spring." When the will of God takes hold of them, the tiniest things in His hands become powerful. When God takes hold of them, fishermen and tent-makers become powers that shake the world. How beautifully this has been illustrated in the progress of the cause which we have met together to promote to-night. At its beginning, I suppose, it commenced in feebleness, with trembling in the hearts of its advocates. Just as in fact Christianity itself began. At the beginning of Christianity, one might have thought that a breath would annihilate it, and extinguish the hopes of its founders forever. There were troops of them opposed to it; Caesar on the throne, Herod on the bench, priests, soldiers, Jews, and Romans, all united together to crush the Galilean, but the Galilean overcame them all. Ever since that time, Christianity has continued to exhibit that indestructible energy which was always mightiest when it seemed about to be overthrown. What was the period at which modern missionary enterprise began? It was cradled in a storm. Just at that time the most determined and systematic onslaught of the century was made against the truth as it is in Jesus. David Hume, the celebrated infidel, compared with whom smaller infidels were imbeciles and dwarfs, writing to a friend, said, "Here I eat nothing but ambrosia, drink nothing but nectar, breathe nothing but incense, tread on nothing but flowers, and I feel little inclination after the vicious barbarians of London." Voltaire, Gibbon, and their followers were making the most vigorous and systematic endeavors to undermine Christianity. Tom Paine said, "I have gone through the Christian garden of Eden, and cut down tree after tree, until I have left neither tree nor sapling remaining." Christianity at this time for a moment was temporarily checked, and really staggered, as if gathering forces for repelling the attacks of the invader.

Just then it was, after the recovery from that terrible attack, that the Bible and Missionary societies, and all the great aggressive enterprises of Christianity sprung into being. It was as though Christianity felt, or was made to feel by the very violence of that onset that her business was no longer to hold her own, but that she must conquer the world for Christ. She took a step backward, but it was only to gather her muscle in order to spring forward, beat back the assailants, and take possession of the ground they occupied. At this time, what is the consequence? Voltaire's press printed the Holy Scriptures. Gibbon's house is used as a depository by a branch society, and Hume's house was used for the same sacred purpose, as if God was not content with ordinary work, he takes the curse itself, and turns that into a blessing, and that is a work which is worthy of a god. (Applause.)

The change in public opinion is to me one of the most remarkable things about this missionary enterprise. It seems to me that the churches are measured now as to their life or death, their power or languor, by what they do in the missionary enterprise. The missionary Church is the living Church; and the Church which has no missionary enterprise is not likely to be considered a living Church at all. Not that the world has got any more enamored of the missionary cause; I believe the world hates Christianity now, just as much as it ever did; but it is coming to see, that aggression and progress are distinctly a part of our religion; that we are only beginning to be consistent with the principles we hold, when we try to win the whole world for Christ. They, therefore, are the ablest in their maintenance of the honor of God, the surest upholders of the ark of God, who are the fastest friends of the missionary cause in the world.

And, sir, that the ark of God is in peril, I need not remind you. There was never a period in the world's history when the ark of God was carried into hotter battle, when it was surrounded by elements of fiercer antagonism, than at the present time. There is idolatry, for example, a great, giant foe, holding six hundred millions of the human race—yes, in the 19th century, holding six hundred millions of the race still enthralled; which, keeping from the mind any conception of the true God, holds it under a tyranny of passion, in a sad eclipse both of intellectual and spiritual knowledge.

There is imposture reigning in Mohammedan countries over one hundred and forty millions of the race, where the Scripture is accommodated with wonderful ingenuity to the prejudices of the people among whom it is expected to be spread. They compliment Moses, speak respectfully of Jesus, and endeavor to make wholesale conversions with the sword. Then there is superstition, the corruption of Christianity by Papal admixtures, blinding the world with utter falsehood and half truths; trafficking in sin as in merchandise; and selling escape from its penalties cheap. Superstition, under whose strange system, enthusiast, Jew, Mohammedan, and Christian may gather, and make war upon the land. Then there is skepticism, that master of iniquity, chilling the ardor of the Church, and hardening the unbelief of the world; bribing the intellect to sustain it with sophistry; employing genius to fasten its errors, and poetry to embalm it in sin. Skepticism in search of truth and beauty, that it may darken the light of one, and disfigure and destroy the calmness of the other. All these enemies of Christianity, which from the beginning have retarded her influence, are arrayed against her now. It is meet and right that we should remember these enemies, and look them in the face. They are not content to hold their own, as in former time; they have in some sort got the mission of the Spirit; and aggression and progress have become parts of their system, as they are parts of ours. They have habit, prejudices, and numbers on their side; they have violent warriors and a devoted priesthood; and they have no chivalry to restrain them from any kind of warfare. They smart, moreover, with a multitude of defeats, and are conscious that a majority of the race are in their favor. Is it not time that the hosts of the Lord should stand forth in defense of the ark, like the Elites of former times? They who sit by the wayside trembling, should be stimulated to unceasing activity, with no fear in their hearts because the ark of God is in danger.

I am sure I need not spend time here to enforce on you the obligations under which we lie, if we are Christians. If we be not, of course that argument is beside the mark. But as Christians I address you, and I need not spend a moment to prove to you your obligations to the missionary cause. It is not that the heathen need the Gospel, though that is a mighty argument; it is not that the Gospel is admirably adapted to every necessity; it is, that in the statute book of heaven, our law still, our standard still—in that statute book of heaven there stands revealed the command of the Master, "Go ye into all the world, and preach the Gospel unto every creature."

If you want a better obligation than that; if you want something which will linger in the heart, and become enshrined with every dear and precious hope and memory, let the Saviour's latest words remind you of it. "Ye shall have power after that the Holy Ghost has come upon you, and ye shall be witnesses unto me both in Jerusalem, and in Judea, and Samaria, and to the uttermost ends of the earth." Will not these last words of the Saviour bind the Church, if she loves Him, bind the Church if she remembers Him, to a perpetual and incessant devotedness to the work of spreading the gospel of the Lord to the uttermost ends of the earth. We have not fulfilled that charter yet; we are not yet free from the spell of that obligation, "to the uttermost ends of the earth;" the words echo, and echo, and echo, in the heart and brain of the Church, and surely she will arouse herself to her duty, and not stop until the last man standing on the tottering ruins of the world shall shout victory through the blood of the Lamb. (Applause.)

Sir, we want men after Eli's fashion now. We want men who abate not one jot of human activity, of human philanthropy, but reserve their highest solicitude for the cause of God among men. "Impossible combination" scoffers will say. "Narrow fanaticism contracts the human affections; man will become so absorbed in possibilities of the future as to forget the realities of the present; he will dream so much that he will do little towards the present uplifting of the race around him." No, my brother, that is not so. That love will surely be greater on the human side which takes eternity into its scope and arena. There can be nothing contracted where the great idea of eternity comes in. It is just this same principle, based upon the thoughts of eternity, which raises a man above the imperfections which attach to the individual char-



acter. When a man looks upon another man as an offspring of the divine and everlasting, he cannot despise him. His conduct may be evil, his speech contemptible, he may be altogether sordid, and in the superlative degree earthly and sensual, but he is a man, possessing a life which he cannot rid himself of, and is to be compared with the angels having an immortal life—a man for whom Christ shed His own precious and atoning blood. It is impossible to despise a man, for beneath the greatest crime, you see that royal humanity which God created and which Christ revealed. You cannot forget how many examples there are in the Scriptures in which in hearts brimming over with human tenderness, there was in reserve the strongest and holiest emotion and compassion for the soul. Who can doubt the tender heart of John, the loving and beloved disciple; or question that he had grafted down into him a stronger and a deeper love for God as he lay upon the Master's bosom? He learnt by the beating of the Master's heart the beating of his own. Jesus said, "I wish above all things that thou mayst prosper and be in health even as thy soul prospereth." That is the highest after all, "Even as thy soul prospereth."

It is the highest style of affection; this affection for the gospel and the grace of God. Well, if you have this affection, and I trust your presence here proves it, or at any rate it proves that we have a chance to remind you that you ought to have it, the need of great work in the future is visible to you. Knowing this we must go forward earnestly and zealously, believing in and being sustained by the Holy Ghost. One of the early missionaries, on arriving in India, was met by a wealthy merchant, who said to him, "I expect you are going to make a pretty good thing of it by trading here." The missionary said, "That is beyond us, we are not allowed to carry on trade, we are not allowed to mix ourselves up with the affairs of the world." The merchant said, "Never mind the regulations, you know how to feather your nest." "Indeed, that is not our object," the missionary replied. "Then what are you here for?" "We have come to convert the heathen." The merchant said, "You will never convert the heathen; they are besotted in their prejudices, sunk in ignorance; errors have taken deep root in their character, and their grasp on them is like the grasp of the boa constrictor." "Well," said the missionary, "with the help of God Almighty, we mean to try." "Why," said the man, "if you bring God Almighty into the question we have nothing to say." We do bring God Almighty into the question. He has taught our hands to fight, and he has promised, in spite of all imperfections, in spite of all failures, to bring us off more than conquerors.

But God works by human means; he plants these two things together, just as in personal salvation there is a divine agency and human agency; we can hardly tell where one ends, and the other begins, but we know there is both. You may spread the sail but you know it is the breath of God only that fills it. But you know if you did not spread the sail, the breath of God would be of no use to you at all. God works by human means. We are to work just as hard as though the whole world's salvation depended on individual enterprise. We know the truth is that we can do absolutely nothing without God's help; that God can do all things. But do not shelter yourself under that thought, and think that it is not your duty to do anything. You cannot raise a modern Lazarus from the dead; that is beyond your power. But I will tell you what you can do, you can roll away the stone from before the sepulchre, and you can unbraid the grave-clothes after the resurrection. You can come close to the miracle on both sides of it if you cannot accomplish it. When you do your duty God will not fail of His. Only let us as a church of God do all in our power, and God has promised—and He is not a man that He should lie—that He will send down the fullness of His blessing. Then don't imagine—and I was glad to hear the President of our University [Dr. Cummings] say something about this,—don't imagine that it requires an uncommon man to do this work. Nothing of the sort. It requires a common man made uncommon by the Spirit of God, (applause.) It requires a man warm in the service; earnest and not lukewarm; a man fearless in his demands for Christ, and living up to His truths in the face of the lifted clubs of savages, and among the superstitions of the pagans. He need not be possessed of superior learning, but a man of average ability, and by the grace of God his work will be blessed. It is the teaching of God that makes him wiser than other men.

Physical bravery is not essentially necessary, if the spirit within is strong. The Duke of Wellington dispatched two officers, during the Peninsula War, upon a service of considerable danger. As they were riding side by side, one looked at the other, and saw he was trembling from head to foot. He turned to him, and said, "You are afraid." The other replied, "If you were half as much afraid as I am, you would never have started upon this enterprise at all." Upon this the first man rode back to the Duke, and complained bitterly that he had been sent on such a service with a coward for a companion. "Be off, sir, to your duty," said the Duke, "or the coward will have done the business before you get there." If there was not physical courage, there was strong moral heroism. "There was the martyr spirit of which Bishop James has spoken. The man knew he was going to death, but love of duty was stronger than the fear of death. If God called him to die, death, even, was welcome, so that it came in the path of duty. That is the spirit which we must cultivate, if we would do great things for Christ. If we would do good service in the Master's cause, we must glory in doing what others dare not do, so that there shall be a continual progress in spiritual ideas, that shall rise higher and higher into the heroism of the Gospel of Christ. We need your efforts in this missionary cause. Is there no young man in this vast assembly, tonight, who feels the missionary spirit within him? who is ready to go forth into the field, teaching all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost? You remember what the old Roman matron said to her children: "I am the wife of Scipio; do something that I may be remembered as the mother of the Gracchi." That is the voice of the Church to-day. Do not rest upon the traditions of the past; upon the triumphs of times gone by: do something, by the grace of God, for

yourself, so that the legacy you bequeath to others may be enriched by your personal efforts, made wealthier than the portion you received. You must be animated by that hope which springs elastic from depression with quick sensibility and enthusiasm; with fresh affection laboring for God and for humanity; glorying to do something for Christ, and the triumph of His cause. The aged, also, are wanted, as well as the young. They are wanted to draw down victory by their mighty prayers. Moses to pray, and Joshua to fight; and Aaron, and men with smaller opportunities and limited means, to hold up Moses' hands. We want you all.

If there is a complaint which may lawfully be brought against the Church at the present time, it is the complaint that, as a body it never worked long. "Ye are my witnesses," Christ said. We have not been witnesses; we have not been prophets; we have been blushing, stamping children, who have sought our own comfort and convenience, rather than the ways of holiness and truth. We have subsided into a drowsy inactivity, and have not been earnest in our work. The things of nature are all in earnest, error itself is in earnest. Mohammedanism and Popery are in earnest, seeking for proselytes on every hand. Society is in earnest; the children of his day and generation are wiser than the children of light. All these are in earnest, while we, God forgive us, with the noblest work in the universe to do, and with the greatest facilities to do it with, with death busy in the midst of us, multitudes passing from our sides, into the joys of a blessed immortality, are sitting quietly in the house, folding our arms with indifference, looking about complacently, as if no heathen were in peril, as if Christ had not died, as if the crucifix were a source of more holy inspiration than the cross. Science stimulates men to activity, trade absorbs their faculties and ambition, and fires their blood. Is Christianity nothing but a worn-out spell, a dim memory of ancient power, an extinct volcano with no fire in its heart? Thy cross, O Jesus, has it lost its power? Thy life boundless, all embracing, stirs it no longer in the pulse of those for whom thy blood was shed? It is for you to answer to this invocation to-night by laboring for Christ's cause, by pouring into the Missionary treasury the gifts that God has given you. And by so doing, you prove that you are not unmindful of His claim who cast the costliest of all gifts into the Missionary treasury, even the blood of His only begotten Son.

After singing the Doxology, the benediction was pronounced by Rev. Dr. Harris, of New York.

Prof. Tripp commenced this week a course of able and instructive lectures on historic theologies, at Chickering Hall. They are highly commended by Rev. Dr. Sprague and others, and will be found valuable helps to knowledge.

The Daily Advertiser is so well known, that to compliment it would be as difficult as to compliment President Grant for bravery. It has one great advantage over many other excellent papers—in the collation of news one can get at the facts without wading through a mass of verbosity. The Advertiser condenses and arranges its news admirably. When it shall come out squarely for Temperance and Prohibition, it will be almost perfect.

The Daily News is a success. Its circulation is already more than some of the old dailies, and is rapidly approaching others. We congratulate all lovers of Temperance and religion, in having a cheap daily of first-rate ability and enterprise as a newspaper, and at the same time on the side of morality, temperance, and Christianity. We trust our friends far and wide, will rally to its support. We cheerfully call attention to the advertisement in another column.

The Sunday-school Concert at the Windsor Street mission, Sunday evening the 5th, was very interesting. The chapel was crowded. Uncle Cook was present, and distributed forty Bibles and other books to children who had brought scholars into the school. On the same Sabbath, seven members of the mission united with the Winthrop Street M. E. Church, two by letter, and five by profession. The missions are prospering.

On the first Sunday in the month, twenty-one united with the Winthrop Street Church, Roxbury.

The Pittsburg Advocate appears in new type. It is one of the most progressive of our organs. May it grow brighter and brighter until the perfect day.

The Congregationalist thinks THE HERALD is troubled with Paul's declaration that "the husband is the head of the wife, even as Christ is the head of the Church." As it has never made this quotation before, we do not well see where our trouble comes in. It was Christ's subjection to God, not the Church's to Christ, that it previously dwelt upon. We have no trouble with Paul. We are under no necessity of berating him as Dr. Bushnell has, or of misinterpreting the relations of the Divine Trinity, as the Congregationalist seems to have done. It adopts Paul's words, all of them, and all the rest of the Bible, without preaching a subjection that is never taught there, and without refusing a ballot which it never forbids. Husband and wife have official distinctions in perfect equality. So have the Son and the Father.

The rumor that Bishop Simpson was to speak this week, was a mistake. It was a fortunate one for the hearers, as it gave the admirers of each an opportunity to hear his favorite. Mr. Panshon had a full and enthusiastic house. Our Providence jottings suggested that he was guilty of sharp practice in his charges. This is a great mistake. He has pledged himself to raise \$50,000 for Victoria College, and appropriates two thirds of his receipts for this purpose. His objects are even better than his orations.

The Columbian Sea Island cotton, advertised in another column, has been tested by us, and we can recommend it to be all it claims, being superior in smoothness and strength to any cotton we have used.

#### Business Letters received from Nov. 27 to Dec. 4.

J. S. Allen, John S. Ayer; Samuel Beede, J. Bronson, B. C. Blackwood (by mail); F. P. Caldwell, 2, Albert Church, W. P. Codrington, W. O. Gady, L. P. Cushman, G. F. Cobb, C. J. Clark; H. G. Day; W. A. Ely, W. E. Ham; William J. Jones, W. T. Jewell; L. Knowlton; J. H. Lord; A. H. Mason; C. S. Morse, C. A. Merrill, J. H. Morelen; W. R. Parker (25 due); M. Patten, Stephen M. Pratt, M. Palmer, John H. Parcells; E. B. Russell, H. D. Robinson; Charles W. Smiley, S. F. Steunt; P. M. Stone; T. B. Treadwell; M. J. Wilson, S. Wentworth, N. Webb.

#### Money Letters received from Nov. 27 to Dec. 4.

P. H. Andrew, G. B. Adams, E. Atkins; H. P. Blood, L. W. Blood, M. Brock, Jr., W. A. Bryant, A. N. Benedict, G. W. Barrows, William Bryant, W. E. Barnett, G. S. Broadbent; C. A. Cressy, W. H. Clogston, T. P. Crowell, J. Cobb, W. E. Cole, V. A. Cooper, E. H. Cochran, H. Chandler, P. B. Chase; E. N. Durrell, F. A. Dwyer, W. W. Ellis, L. E. Elmer, S. L. Eastman, J. M. Emery, E. S. Flanders; L. Graves; D. C. House, W. H. Hayward; J. R. Inch; I. Lord; R. Margat; A. W. Pease, S. M. Pratt, J. O. Perry, Carlos Pierce; M. M. Richards; E. J. Roberts; M. A. Robinson; E. L. Stratton, G. W. Smith, W. Stout, S. F. Steunt; E. C. Tinsley, S. O. Todd, A. B. Tuax, H. Thomas; George Whitaker; E. L. White, E. L. Watson, A. Woodward, N. W. Wilder.

JAMES P. MASON, Agent, 5 Cornhill, Boston.

#### CAMBRIDGE MARKET.

Owing to the severity of the storm, the Northern Live Stock trains were detained. A part of the Burlington and Rutland trains first made their appearance about 1 1/2 o'clock p. m. This stock sold lively, as there were butchers that were anxious to start their cattle before night, and paid an advance of about 1 cent per lb. The balance of the trains did not arrive until late in the night. The stock was yarded Wednesday morning, but trade was moderate, and several hundred head of Cattle were driven to Brighton.

SHEEP AND LAMBS.—Receipt of Northern nearly 8,000. But little variation in prices from last week. There were some lots that were especially nice, that sold for \$5.50 per head. Ordinary grades unchanged.

#### BRIGHTON MARKET.

CATTLE.—The Market for Western Cattle, early Wednesday afternoon, changed hands, with fair promptness, at prices full up to last quotations; on some bunches an advance was obtained, equal to 1 cent per lb. The demand for good Cattle still continues. Common grades are not as readily disposed of. But few Eastern Beef Cattle this week. Working Oxen and Store Cattle in fair demand.

SHEEP.—Receipts 400. These were bought at Albany on commission by G. W. Hollis, of Brighton.

#### BOSTON MARKETS.

##### WHOLESALE PRICES.

THURSDAY, Dec. 9, 1869.

GOLD.—\$1.23 1/2.  
FLOUR.—Superfine, \$4.50 to 5.25; extra, \$5.75 to 8; Michigan, \$7.00 to 8.50; St. Louis, \$7 to 10.00.  
COGN.—Mixed, \$1.10 to 1.15; yellow, \$1.12 to 1.20.  
NEW CORN.—\$1.00 to 1.15.  
OATS.—65 to 75c.  
RICE.—Old, \$1.25 to 1.30.  
SEED.—Timothy Herd's Grass, \$4.75; Red Top, \$3.50 to 4.25 per sack; R. I. Bent, \$2.50 to 3.00 per bushel; Clover, 14 to 15 c. per lb.  
APPLES.—Per barrel, \$4.00 to 4.75.  
ONIONS.—\$4.75 to 5.00 per barrel.  
PORK.—\$37.00 to \$3.00; Lard, 20 3/4 c.; Hams, 15c.  
BUTTER.—36 to 38c.  
CHEESE.—Factory, 16 to 18c.; Dairy, 15 to 18c.  
BRANDS.—Extra Pea, \$3.50; common, \$2.50 per bush.  
EGGS.—40 to 42c.  
DRIED APPLES.—(Southern), 8 1/2 to 10c.  
HAY.—\$17.00 to 25.00 per ton; per cargo, \$25.00 to 29.00 per car load.  
POTATOES.—\$2.00 to 2.25, per barrel.  
SQUASHES.—Marrow, \$2.00 per set; Hubbard, \$3.00 per set.  
CARROTS.—\$1.50 per barrel.

FRUIT PRICES.—Pears, per barrel, \$3.00 to 25.00; Grapes (Western), 10 to 15c. per lb.; Quinces, per bbl., \$6.00 to 7.00; Cranberries, \$11.00 to 13.00 per barrel; Citron, \$1.50 per bbl.

REMARKS.—The Flour market remains steady, and unchanged. The market for Pork remains firm. Lard has advanced 1 cent per lb. On account of a short supply, Eggs have advanced from 2 to 3 cents per dozen. Potatoes unchanged. Sweet Potatoes are nearly through. Quinces low, and quiet.

#### OBITUARY.

The following came too late to be inserted in the usual place:—  
MRS. CLARA E. EASTMAN, wife of Rev. C. L. Eastman, and daughter of Wm. Sias, of Cambridgeport, was born May 27, 1834, was converted, in 1849, at Danville, Vt., under the ministry of Rev. A. Webster, D. D., and "finished her course," and "entered her rest," Nov. 12, 1869.

At our last Conference she took cold, which settled upon her lungs, and resulted in consumption, which bore her rapidly to her dissolution; though all that medical skill could devise, was done to arrest its progress. A few weeks before her decease, to find a more favorable atmosphere, her husband took her from her home, at New- tonville, to Wilbraham. But her work was nearly done; the Master summoned her to a higher station and a fairer clime. Though she found life very pleasant, and ardently loved the work here, for which she was so well fitted, she calmly and cheerfully obeyed his call, saying, "I am not afraid to die." "All is well."  
—From an intimate acquaintance of many years, I gladly bear witness to her many virtues and excellences. She was a true friend, a dutiful daughter, an affectionate sister, and a loving wife; a helpmeet in all her husband's labors, entering cordially into all the interests of his home and charge. In my itinerant life, I have found but few so pure-hearted, unselfish, earnest, active, consistent Christians, as our beloved sister. Her memory will ever be precious; an incentive to a nobler life. She had some marked traits, worthy of note and imitation. The Bible was her favorite book, her constant companion, upon which she reflected daily; this is the secret of her uniform devotion and moral strength. She loved all the means of grace, and was never absent from the sanctuary, or the social meeting, without good reason. Her ruling passion was to "go about doing good;" comforting the aged, sick, and afflicted; cheering the desponding; kindly warning and encouraging the wayward; inviting all to the Saviour, and to the house of prayer and worship. She carried sunshine everywhere, and won all hearts. Many tears of sorrow will fall as her numerous friends remember her, as she has passed beyond their vision, and that they shall see her face no more. But we grieve in joyous hope of hearing her cheering welcome, when we cross the river. Her life, though short, was a glorious success. She wears a starry crown.  
—F. FURBER.  
Wilbraham, Dec. 6, 1869.



## The Methodist Church.

### MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

**TRUE THEORY OF MISSIONARY WORK.**—Have you read Dr. Warren's address delivered at the Missionary Anniversary in New York, and published in THE HERALD of November 25th and December 2d? If not, do not fail to read it at once; let every member of the Church read it. It will awaken a new missionary interest, and will fire the heart for doing more in the missionary cause.

**MISSIONARY APPROPRIATIONS.**—In addition to the items given in THE HERALD of December 2d, we present the following: Appropriated to Foreign Missions \$222,027.93; Domestic Missions, foreign population, \$69,850; Domestic Missions, Indians, \$5,940; Domestic Missions, American, \$274,700; Missions in the Territories, \$13,000; Miscellaneous, \$75,000. To pay outstanding drafts not yet matured, \$139,482.07. Total, \$800,000.

The following are the appropriations to the Domestic Missions in the New England Conferences: New England, \$4,000; East Maine, \$2,400; Maine, \$2,000; New Hampshire, \$2,000; Providence, \$2,000; Vermont, \$1,500.

**MISSIONARY ANNIVERSARY.**—Don't fail to read the doings of the late Missionary Anniversary at New York. The addresses delivered by the several speakers were stirring and powerful, and they must arouse the Church to a new missionary zeal. Read extracts from the addresses in the Missionary concert—they will interest and profit. It will soon be time to take the annual missionary collections in New England; let them be largely in advance of anything we have ever done before in giving for this noble cause. You will see by the above, that \$13,400, have been appropriated to our domestic missions for the year. This is large, but still we need more. Some parts of our work demand still larger appropriations, and we shall get more when we give more. The Missionary Committee will give all we need as soon as they have the funds to give. Pour into the treasury liberally, and we shall receive back liberally. Stir up the people. Give them light and information on the subject, and the funds will come. We expect the reports of our missionary collections, at the coming sessions of our Conferences, will tell glorious things.

### GENERAL INTELLIGENCE.

#### MASSACHUSETTS.

**MONUMENT.**—Bro. F. Keyes writes from this station, that victory has turned on the Lord's side, and many are forward to the altar for the prayers of God's people, and says: "O, will you pray most earnestly for us, that this work may go on."

**GARDEN STREET CHURCH, LAWRENCE.**—It is one of the signs of progress in the Methodist Church, that so much is being done by the people towards providing suitable homes for those who labor among them in word and doctrine.

Parsonages are springing up in every quarter, greatly to the comfort of the itinerant.

Many who read THE HERALD will be glad to learn that the Garden Street Church, Lawrence, of which Rev. Truman Carter is the worthy and laborious pastor, have risen in their strength and built a beautiful parsonage adjoining the church edifice, and on Tuesday evening last (Nov. 30), it was opened by appropriate services, followed by a thank-offering festival in the vestry of the church.

The house is large, tasteful, and convenient, costing nearly \$5,000, and worth, including land, \$7,000. \$400 have also been expended by the ladies, in substantially and neatly furnishing it.

But above all, while the people have been devising liberal things for the accommodation of God's messengers, God has poured out of His Spirit abundantly, and scores of souls have been converted, thus securing to themselves a house not made with hands, eternal in the heavens.

This society was never in a more prosperous condition. The congregation is large, the social meetings fully attended, and are places of saving power.

Those who have known this church in other days can exclaim, "What hath God wrought!"

**DUDLEY.**—Rev. W. F. Lacount joyfully writes: "A few weeks since I ordered a suit of clothes at the tailor's. Calling at the time they were to be done, I was surprised to find that overcoat, dress coat, pants, and vest were paid for, by a kind people in a generous way, and at the right time. I wish to express in this way, my thanks to Bro. Amasa Davis, and those co-operating with him, in this new assurance, that the 'Lord will provide.'"

#### NEW HAMPSHIRE.

**HEDDING CAMP-MEETING.**—The Executive Committee of the Hedding Camp-meeting Association, have decided to reconstruct on an enlarged and improved plan, their boarding establishment at Epping. They intend to provide for the accommodation of some seven or eight hundred persons at their tables at one sitting. The arrangements are to be as perfect as they can be made, and if the plan proposed is carried out, they will be the best in the country. The floors of the cook-room and dining halls are to be of concrete. Arrangements are also being made for the purchase by the Association of the entire farm (consisting of about one hundred acres), of which the camp-ground lot was originally a part. The finances of the Association are in a good condition, and all

the prospects are encouraging. The last meeting was, spiritually, one of the best, and glorious results are appearing in several blessed revivals that have sprung from its influence.

**MOULTONVILLE, Ossipee, N. H.**—Rev. M. Sherman writes: The Lord is favoring us with the reviving influences of His Spirit. Within a few weeks after Epping Camp-meeting, and directly resulting from it, nearly twenty, we trust, found a hope in Christ. Seventeen have been baptized, and eighteen have joined the Church on trial.

Now there is an interest in one of the neighborhoods near by, a place of great irreligion and immorality, where some ten or twelve have asked the prayers of God's people.

Also there is quite a revival at West Ossipee, a place heretofore of great moral degradation. Some twelve or fifteen there testify that they have been recently blessed.

**LANDAFF.**—Rev. A. B. Russell writes: "A precious work of grace has begun in Landaff. Backsliders are being reclaimed and sinners are coming home to Jesus."

## Lay Delegation.

REPLY TO DR. STEELE.

BY REV. DR. THAYER.

Could I engage in a friendly discussion of the Lay Delegation question with Dr. Steele on fair terms, I should, for various reasons, hesitate to do so. But when he has access to avenues of publication I cannot command, such a discussion is, of course, impracticable. There are, however, a few points in his professed reply to my recent article, that I think sufficiently significant to justify a brief notice. And in the first place, I would make all haste to set the troubled heart of the good President at rest from his anxiety lest he may have frightened me; and would modestly suggest to the dear man, that there is sometimes a slight difference between attempting to do a thing like that, and doing it. I can assure my friend, I was never more calm and cool in my life.

The Dr. seems to think that I was at fault in my understanding of his classical allusion in the caption of his article in *The Northwestern*; and I am, as in duty bound, most exceedingly indebted to his kindness and learning for the very clear and full explanation he has given of his most chaste and appropriate title. But I would just remind him that I did not find the "rod" in the title, but in the tenor of the article, which he says (as I supposed was the fact) was dictated by no spirit, and in many other similar articles with which our periodicals have teemed of late. My regret at the constant repetition of such articles is, that a change in our Church economy should be so persistently urged upon us under the guise of reform, that in the judgment of its friends needs such sophistry to insure its success. But let me again assure my good brother and his coworkers, that they are doing no harm, so far as frightening people is concerned; and if they think such exercise as they find in wielding that club does them good, they are welcome to the use of it *ad libitum*. I sincerely regret that my friend should fail to see that my argument, drawn from the history of the General Conference action—which history he calls "rose colored," but dares question neither its fairness or accuracy—meets fully, all the point there was in "Punica Fides." Others, I think, will not fail to see, that in hastily recommending a proposition to the godly consideration of our preachers and people, and reserving the right and opportunity for such consideration for themselves, the members of the late General Conference did not intend to obligate the final action of any of the considering parties. But the Dr. attaches great importance to the fact that the last three General Conferences and several of the Annual Conferences have said, by vote, that they would be in favor of Lay Delegation when they should be satisfied the people desired it. And on this he bases the obligation he claims the preachers are now under to vote for the plan now before the Conferences. In this he takes for granted that the people have expressed their desire for it, and that this is the plan promised by the votes referred to. But I beg to ask, is not the question now before the Conferences, and as it will come before the next General Conference, a complex, rather than a simple one?

1. Have the people asked for it? What was the significance of the recent vote as taken in the churches? It will be admitted by all, that it was not a question in which the people had jurisdiction. They could not change the discipline. The vote of the General Conference only asked for an expression of opinion. It was essentially the same as a petition. An opinion expressed, takes its significance from the number and character of those expressing it. No one could speak for another. The question asked the churches by the late General Conference was, Do you want Lay Delegation (representation) as embraced in the accompanying plan? A not large minority of the members of the churches responded—or are said to have responded—We do. But have the people said so? We insist that this case is, in its nature, widely different from constitutional assemblies where a majority of those voting decide questions. There is no parallel between the cases. This is an expression of individual opinion, and is to be measured by the extent of the expression.

2. Is the plan such as commends itself to those who are in favor of Lay Delegation, and who believe that the people want it? Suppose, what I by no means admit, that I am pledged by my vote in the last General Conference, to give the laymen of the Church a delegation in the Conference if they shall ask for it,—and suppose all the members had asked for it and for this particular plan,—and suppose I, in my godly

consideration of the plan which I had no time or opportunity to take before the plan was sent out to the churches, find serious objections to it, as I most certainly do, "is a brother bound in such a case?" To me the plan is objectionable in almost every feature. So much so, that with my present views I should violate my obligations to God as a minister of Christ, were I to vote for it.

Perhaps the sage of Appleton may ask, in his serious way, whether there is any form of Lay Delegation I would favor? I frankly answer there most certainly is—several of them.

I yield to no man (unless he want an office) in my respect for and confidence in the laity of our Church. If, when the laymen themselves see or feel the necessity or desirability of a delegation from themselves to look after their interests in our clerical conferences, they will call and hold a general convention and choose a committee to confer with a committee of the Conference, I have no doubt a plan can be arranged that will be satisfactory to all parties, and in its results greatly promote the general good.

L. R. THAYER.

NEWTONVILLE, Dec. 1, 1869.

## The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

**WORK FOR THE SEASON.**—Bank up around the house so as to protect the cellar from frost during the winter. On bright days cellar windows should be open for ventilation.

**FIRE-WOOD** should be secured before the heavy snows come, when it may be difficult to get into the woods. Every good farmer will see to it that there is no lack in this department.

**HOGS** should have good warm places to sleep in cold weather. It is better, when it can be done, to warm their food when the weather is very cold.

**BARN** should be made tight, so that the animals shall be comfortable; but while this is quite important, it is all important to ventilate such buildings properly.

**MANURING TREES.**—This work should receive attention before the deep snows come. Use no straw manure around young trees that will furnish a harbor for mice. When manure is not used, it is a very good plan to pile the earth about the trees to prevent attacks from vermin.

**HAY** should be carefully fed. We believe that quite a large part of the hay annually cut, is wasted through the carelessness of those that undertake to feed it out. Many persons feed too much hay to their animals. It is better to feed in regular quantities and at regular times.

**STRAWBERRY-BEDS** should be protected if a fair crop is desired next season.

**ROOTS** should be fed regularly to horses and cattle. A few carrots each day are very beneficial to horses, and once a week a feed of small potatoes will be acceptable.

**LOW PRICES.**—Many farmers complain this season, because their products sell at so low a price, that this and that crop will not pay. Now there is no objection to low prices for farm produce, provided everything else sells in proportion. If the farmer in New England can buy flour for eight or ten dollars per barrel, he will naturally prefer to purchase that article and raise something that will pay better. Around the large cities, market gardening is more profitable than any other branch of farming, but in the back country, stock raising, wool growing, cheese and butter making may pay better. Some articles may sell low one year and high the next, so that the safer way is for the farmer to keep right on year after year, and he will get the sweet as well as the bitter, and in the end make a living or something better. Though farmers, like many others, complain that their business is not profitable, yet we fully believe, all things considered, there is no kind of business that pays better, while it is not subject to great fluctuation and loss. Be not discouraged then because of low prices. What may be true with farm products, is true of almost everything else. Dull business is the rule in the mercantile department, and long faces are sometimes seen. The rule should be to cut your garment according to your cloth, and if business is not quite so good or produce not quite so high, then economize and save just as much as before.

**POT THINGS IN ORDER.**—Secure all the tools and put them in place before snow comes. Don't leave the plough or horse-rake in the field all winter as we have known some farmers to do. See that all the carts and wagons are kept under cover. It is very poor economy to buy farm implements, and then leave them out in the weather to be injured, if not wholly destroyed. During the stormy days it is a good plan to mend up the tools that may have been broken. Keep the harnesses in good order, and everything in its place.

**KEEPING FRUIT.**—In order to keep it as long as possible and preserve its flavor, it should be kept as much as possible from the air, and in a cool place. If too dry, the fruit will wither. In the fruit houses the attempt has been made, and with some degree of success, to determine the best temperature to preserve fruit the longest and in the best order, while it is not so desirable to keep fruit out of its season as it might seem at first, though it is desirable to be able so to manage it as to have it in the best possible condition during its season. Many cellars are well adapted to the purpose, and others may be made so, that are now too light, warm, and dry.



## The Righteous Dead.

IRA A. BEAN died in Olney, Ill., Nov. 8, 1869, aged 79 years. Bro. Bean united with the M. E. Church, in Sandwich, in 1831. He filled many important offices, both in Church and State. In the Church, he held the offices of class-leader, trustee, and steward, and the two latter for many years. He was honored by his townsmen with various offices; among others, he represented the town for two terms in the New Hampshire Legislature. He also served one year as Representative, and two years as Senator in the Ohio Legislature. In all of these offices he served with eminent ability and fidelity. Bro. B. spent a portion of his life in the West, where he has many friends. One year ago last spring he left New Hampshire, and went West, on business, where he remained until his death. For many years he had suffered much from asthma, and in writing to his companion, a short time previous to his death, he had spoken of some severe attacks of his old complaint; yet he did not consider himself in any immediate danger. He died, however, very suddenly at a public-house in Olney, Ill., at night, and alone, and was found dead in bed, the next morning.

Some extracts from one of his last letters to his companion, will best inform us of his spiritual condition at that time. He writes: "The Lord has been better to me than my fears, and I do, and will try and trust in Him." "In the darkest hour, I trust, I have in some degree leaned upon the promises, and I often find myself saying with the Psalmist, 'What time I am afraid, I will trust in Thee.' " "I feel that the presence of the Master goes before me, and keeps me. I can truly say, 'Without Thee, I can do nothing; but with help from Thee, I can do all things.' " "Lord help me to suffer without complaint, and to trust in Thy power and willingness to restore me to health, and to save me in Thy kingdom."

Such words and sentiments indicate a truly resigned and pious spirit. Though the circumstances of his death render the affliction doubly painful to his lonely widow, yet she sorrowed not as others who have no hope. We solicit the prayers of Christians in her behalf, and for the Church in Sandwich, which has lost so many of its prominent members within the past few months.

Sandwich, N. H., Dec. 2, 1869. M. T. CILLEY.

Sister ATTALANTA EMMERSON, of Melrose, departed this life, with a good hope of enjoying the higher life in heaven, on the 10th of October, 1869, aged 79 years, 9 months.

It was beautiful to observe her triumph at the last. As her hours were numbering toward their close, all her doubts, which had so often disturbed her peace, vanished, and her fears of death were removed, and "at evening time it was light"—all light, thank God! Her interest in the Church of her choice continued to the very last, and no member was more constant in attendance upon the means of grace than she, when able, and none loved the prosperity of Zion more. Her memory to all is precious.

F. K. STRATTON.

Sister SALLY LYNDE, of Melrose, died very suddenly, on the 12th of October, 1869, aged 66 years.

On the two Sabbaths previous to her decease, Sister Lynde was present, as usual, at church, and at the sacrament of the Lord's Supper. On the day prior to her death, she was in her usual health and strength. Her sickness was of but a few hours' continuance, and her summons to meet her God entirely unlooked for. But her friends and the Church have the assurance that she was prepared for her sudden exit. In this afflictive providence, her family sustains an irreparable loss of an affectionate and faithful wife, and an endeared mother; and a large circle of friends deeply mourn her.

F. K. STRATTON.

Died, in Melrose, Oct. 17, 1869, Bro. TIMOTHY UPHAM, aged 48 years and 6 months.

Bro. Upham had his peculiarities; but none who knew him ever doubted his piety. No man in town spent more hours of each day in prayer than he; perhaps none as many. His real worth of character can be estimated only by those who have great faith in prayer. Many times, at the midnight hour, his voice has been heard in supplication for the Church, and the unconverted. He came to the close of life as we should expect such a man would, "full of faith and the Holy Ghost," and shouted victory over all fears of death and hell. He has gone to his reward; but his influence still lives for good. "Blessed are the dead who die in the Lord."

F. K. STRATTON.

Mrs. ANN, wife of Nathan Wood, died in Mercer, Me., Oct. 16, 1869, aged 78 years.

Sister Wood experienced religion at the second camp-meeting held in Industry, more than forty years ago, and united with the M. E. Church in Fairfield, immediately after. She was a worthy member of the Church, walking in all the ordinances of God. She ever manifested a deep interest in the peace and prosperity of the Church. The last year of her life was one of suffering; but without murmuring, and with patience, she suffered her Master's will. Her last words were, "Christ is precious."

E. GERRY, JR.

Wm. F. DINSMORE died very suddenly in Sandwich, N. H., Oct. 22, 1869, aged 67 years.

Bro. Dinsmore attended class the evening previous to his death, and spoke and prayed with more than usual fervor. The next day, without any premonition or parting word, he fell dead in the field, and went to his reward. Bro. D. had been a professor of religion and member of the M. E. Church, for many years. His friends are deeply afflicted at his sudden bereavement, but they mourn not as those who have no hope.

JOSEPH SKINNER died in Sandwich, N. H., Oct. 29, 1869, aged 66 years and 8 months.

Bro. Skinner gave his heart to Jesus in his youthful days, and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, he attained a ripeness of Christian experience which eminently fitted him for "the inheritance of the saints in light." During his last illness, grace triumphed constantly. Said he to the writer, "The nearer death approaches, the happier I feel." In his last hours, he suffered extremely; but even in the valley and the shadow of death, he assured us that he feared no evil, for Jesus was with him.

"O for the death of those  
Who slumber in the Lord."

FREDERICK N. SMITH, son of Geo. W. Smith, died in Sandwich, N. H., Nov. 7, 1869, aged 14 years.

Freddie was a youth of great promise. He had never made a public profession of religion, but we have reason to believe that he was a true Christian. For several years his voice had been heard in prayer, at the family altar; and in all respects, he was a most exemplary youth. His death has made a deep impression upon his young associates, and especially upon the members of the Sabbath-school.

M. T. C.

Bro. JOHN WHITTEN died in Saccapaga, Me., Oct. 16, 1869, aged 65 years.

Seldom is the Church called to mourn the loss of a stronger pillar, a family a more faithful head, or a community a brighter ornament, than in this case. As a class-leader, he was truly an "under shepherd," guiding safely the flock. As a member of the Official Board of the Church, his counsel was based on a judgment directed by the Spirit of God; his liberality always up to his means, and in many cases going beyond. Quiet, unassuming, and somewhat retiring, his worth was only known to those most intimate with him. His record is on high.

W. B. B.

Mrs. SYLVIA D., wife of Thomas Caswell, died Oct. 29, aged 50 years.

The deceased was converted under the labors of Rev. H. S. White, and became an esteemed member of the Country Street Church.

Her piety, though not demonstrative, was sincere; and she blessed by "the ornament of a meek and quiet spirit," her family, the Church, and community. Though her death was sudden, her end was peace.

New Bedford, Nov. 30.]

## ACKNOWLEDGMENT.

Rev. H. D. Weston acknowledges a pleasant surprise, and the receipt of cash, and other valuable gifts, from his friends in Reading.

## Business Letters received to Nov. 27.

A. S. Adams; Geo. W. Barber; L. R. Cronnett, Henry Chandler, Edward Clomence, Thos. Cookson, G. F. Cobb; Lewis E. Dunham, S. M. Dutton; Luther P. French, N. O. Freeman; John H. Hillman, J. B. Husted, John Hiscoc, Wm. High; Wm. T. Jewell; W. Livezey; John W. Merrill, J. W. Merrill, Chas. H. Mason. E. S. Moore; Daniel Nash; Geo. B. Palmer; Thos. Ryley, E. C. Reed; E. S. Staples, Henry D. Simonds, A. R. Sylvester, J. F. Sheffield, P. M. Stone, Geo. De B. Stoddard, C. N. Smith; J. W. Willett, J. D. Woodruff, Geo. Whitaker.

## Money Letters received from Nov. 20 to Nov. 27.

B. S. Aray, E. Atkins; J. W. Bemis, F. M. Bailey, S. D. Brown; W. H. Clogston, S. B. Currier, S. F. Chester; J. M. Durrell, J. Dexter, James W. Day, C. C. Dodge, J. L. Douglas, L. K. Dudley; N. Eaton; L. Grant, P. N. Granger; D. W. Houghton, C. W. Hill; J. D. King; J. H. Lamb; E. H. Mills, Geo. McQuillock; J. A. Morelen, J. M. Merrick; W. W. Nicholas, R. Newhall; L. Panton; W. R. Raybold; C. W. Snow, A. R. Sylvester, S. F. Strout; M. Teasdale, J. M. Tenny; B. M. Warren, N. P. Wilder, H. C. Walton, R. G. Wright.

JAMES P. MAORIE, Agent, 6 Cornhill, Boston.

## MARRIAGES.

In this city, Nov. 24, by Rev. W. McDonald, Edward A. Nichols to Louisa Dyer, both of Boston.

In East Boston, Nov. 30, by Rev. L. J. Hall, Carroll Riddle to Miss Carolina Martyn, both of Manchester, N. H.

In Salem, Nov. 30, at the residence of James F. Almy, esq., by Rev. D. Dorchester, assisted by Rev. R. C. Parsons, M. Watson to Miss Fidelia E. Newhall, all of Salem.

In Weymouth, Nov. 15, by Rev. Walter E. Josiah A. Newcomb to Miss Nellie H. Thompson; Thomas L. Barnard to Miss Nancy E. Baker; Nov. 25, Freeman W. Atwood to Miss Lucy N. Rich, all of Weymouth.

## CHURCH REGISTER.

### QUARTERLY MEETINGS.

#### CONCORD DISTRICT—FOURTH QUARTER.

January—1/2, North Haverhill; 3, Haverhill, 9 A. M.; 7, North Monro; 8, 9, Littleton; 15, 16, Plymouth; 21, Sandwich; 22, Mountbore; 23, 24, North Monro; 25, 26, Haverhill; 27, 28, Sandwich; 29, 30, South Tarrant; 31, South Tarrant.

February—4, London; 5, Chichester, 10 A. M.; 5, 6, Manchester, St. Paul's; 6, Manchester, First Church; 12, 13, Lyman; 13, 14, Lisbon; 18, Warren; 19, 20, Landaff; 26, 27, Tilton and East Tilton.

March—5, 6, Rumney, Rev. G. W. Norris; 5, 6, Laconia; 12, 13, East Haverhill; 18, Bristol; 19, 20, Fisherville; 20, 21, Concord; 21, Suncook, 1 P. M.

N. B.—The pastors will please have their reports written, — of Sunday-school, state of the Church and Benevolent Collections, — and also the trustees their report of Church property, as the Discipline requires. If, by any means, the Presiding Elder should fail to reach any of these appointments, the pastors will please hold the regular Quarterly Meeting, and adjourn the Quarterly Conference to the call of the pastor.

L. D. BARROWS.

#### NEW BEDFORD DISTRICT—FOURTH QUARTER.

December—Fairhaven, 30; Westport Point, 31.

January—Little Compton, 1, 2; Tiverton, 3; Middleboro', 8, 9; North Bridgewater, 12, 13; Stoughton, 14; North Easton Village, 15, 16; N. W. Bridgewater and North Easton, 16, 17; Cohasset, 18; North Cohasset, 21; Hingham, 22, 23; East Weymouth, 24, 25; Weymouth, 27; Marion, 28; New Bedford, Allen Street, 29, 30; County Street, 30, 31.

February—Plymouth, 3; Chiltonville, 4; Pembroke, 5, 6; West Duxbury, 6, 7; Marshfield, 8; Duxbury, 9; South Middleboro', 12, 13; South Carver, 14 M. and eve, 13; Taunton, First Church, 16; Central Church, 17; Bridgewater, 18, 19; South Abington, eve, 20; Acushnet, 23; Long Plain, 24; Scituate, 25, 27.

March—New Bedford, Pleasant Street, 1, 2; Fourth Street, 3, 4; South Scituate, 5, 6.

M. J. TALBOT.

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION will hold its next session at Sheepscot Bridge, Me., commencing Monday evening, Jan. 17, 1870, and continue the two following days.

Monday evening, Sermon, C. B. Beebe; Alternate, J. Bean. Other religious exercises to be directed by the pastor.

ASSIGNMENTS OF ESSAYS: "Meaning and Force of the Word, Grace," when used in the Scriptures"—C. B. Dunn; "Justification Defined"—C. B. Beebe; J. B. Bean, E. Bryant; "Regeneration Defined"—J. B. Aray, N. Webb; "Entire Sanctification Defined"—J. N. Marsh, G. Pratt; "Life of St. Paul"—C. L. Haskell, R. B. Dixon; "Best Style of Preaching"—G. A. Crawford, M. E. King; "Is it Desirable to Unite the two Conferences in Maine?"—Jos. King, P. Higgins, W. H. Crawford; "Should our Prayer-meetings Continue more than an hour?"—W. J. Clifford, D. P. Thompson; "Is it Desirable for the Same Congregation to have more than One Session on the Sabbath?"—S. M. Dutton, Jos. Williams, A. Plummer, S. Bray; "Model Pastor"—A. S. Prescott; "The Gospel of Matthew, Analysis, History of its Author, with Proof of its Authenticity"—D. M. True, Z. Davis; "Gospel of Mark," with like references—H. B. Wardwell, C. A. Plummer; "Gospel of Luke," with like references—C. H. Bray, J. H. Bennett; "Gospel of John," treated in like manner—G. G. Winslow, E. Davies; "Recognition of Friends in Heaven"—L. H. Bean, W. L. Brown.

Dear brethren, the Church in this place is joyously awaiting your coming. Let all come in the name of the Lord, and may the Lord be with us!

W. L. BROWN, Secretary.

Sheepscot Bridge, Me., Nov. 22.

VERMONT CONFERENCE SEMINARY AND FEMALE COLLEGE.—At the recent Educational Convention, held in Montpelier, Vt., the 11th of November, the ladies organized an Association to aid in the erection of an Academic Building for the Vermont Conference Seminary and Female College, by the payment of ten cents per week, or five dollars a year, in advance.

In accordance with this plan, a Circular has been distributed throughout the State, and a few beyond; and a favorable response to which, has suggested that not a few of the Alumni of the Newbury school would cheerfully contribute this small sum to this enterprise. If applied of the plan by which it is proposed to raise fifty thousand dollars.

Should this meet the eye of some of the old students, they would confer a great favor by sending the address of as many of the Alumni of the Newbury Seminary as they have knowledge of to the Secretary and Treasurer of this enterprise, that they may forward them a Circular.

It is but a small pittance we ask; and yet if one hundred would respond, it would give us five hundred dollars.

A separate Alumni list will be preserved in a permanent record to be kept of all contributors to this enterprise.

Mrs. S. HOLMAN, Secretary and Treasurer.

Montpelier, Vt., Nov. 26, 1869.

SANDWICH DISTRICT PREACHERS' MEETING, Barnstable, Feb. 7-9, A. D. 1870.

Monday, 3 P. M., Reports from the Charges, and Personal Experiences.

Evening, Preaching, by S. P. Snow; Alternate, S. F. Whidden.

Tuesday and Wednesday, ESSAYS: 1. "Portrait of Christ by the Evangelists"—W. P. Miller; 2. "The Future of the Chinese in this Country"—E. Edson; 3. "Relation of Sinners to the Death of Christ"—C. Stokes;

4. "Review of 'Man in Genesis and Geology'"—C. Young; 5. "Pulpit Preparation"—A. J. Church; 6. "Exegesis of 1 Peter iii. 18-22"—J. S. Fish; 7. "The Importance to the Ministry of a Knowledge of Psychology"—A. J. Kenyon; 8. "Degrees of Happiness in Heaven"—B. L. Sayer; 9.

"The Vicarious Sufferings of Christ: in what did they consist?"—C. Hammond; 10. "The Practical Import of the Closing Paragraph of our General Rules"—C. N. Hinckley; 11. "Nature of Future Punishment"—S. B. Chase; 12. "Our Benevolent Collections; their Relation to Personal Piety"—T. S. Thomas; 13. "Review of 'The Silent Hour'"—S. P. Snow;

14. "What Modification of the Sabbath-school is Necessary to justify its Appropriation of One Half of the Sabbath Day?"—B. F. Macy; 15. "Fulfil Election"—S. W. Coggeshall; 16. "Is Baptism a Scriptural Condition Precedent to Receiving the Lord's Supper?"—A. B. Wheeler; 17. "Dangers from Romanism, and How to Avert Them?"—J. Marsh; 18. "Digest of Genesis"—P. Hawks; 19. "Relation of the Church to Foreign Immigration"—W. F. Harlow; 20. "Exegesis of Luke xvi. 9"—W. Edgerly;

21. "The Sabbath"—W. F. Farrington; 22. "Death-bed Repentance"—S. F. Whidden; 23. "Significance of the Miracle at the Cana Marriage"—S. L. Leader; 24. "In what Respects was Man Created in the Image of God?"—L. Cady; 25. "Bible-class Exercise, Matt. xxv. 14-30"—W. H. Starr;

26. "The Connection of Taste with Religion"—W. E. Kin.

The meeting will close Wednesday evening with a sermon by P. Hawks in behalf of the Committee.

T. STEVENSON THOMAS.

The Ladies' Fair, in aid of the new Broadway M. E. Church, in South Boston, was brought to a close some weeks since, and realized to the Society the generous sum of \$2,625.

The Committee desire to express their thanks to the members of sister churches, in and out of the city, for their presence and liberal patronage during the Fair.

Those societies who expressed their sympathy for us in a tangible manner, by presents of articles for our tables, have our heartfelt gratitude.

Special praise is due to the Dorchester Street M. E. Church, the Phillips Congregational Church, and the E Street Congregational Church, for the bountiful manner in which they supplied tables, and attended them, with unwearying energy, through the entire week.

To each and every one, who thus reached out a helping hand to us in a time of deep trouble and affliction, we extend our hearty thanks; and may they ever enjoy the loving favor of Him who said, "In as much as ye have done it unto one of the least of these my little ones, ye have done it unto me."

Mrs. C. J. LITTLEFIELD, Secretary. Mrs. M. H. BARSTOW, Chairman.

METROPOLITAN CHURCH.—Although earlier by several weeks, yet we are glad to report the following receipts:—

Mrs. Bishop Morris	\$100
Bishop Jones	100
Dr. J. T. Peck	100
J. T. Kelso	100
Dr. Goodwin	100
S. Burdine	50 (in part.)
J. A. Wright	30
John Simpkinson	120

J. P. NEWMAN, Pastor of the Metropolitan.

ORIENT MINISTERIAL ASSOCIATION.—The next session of this Association will be held at Pembroke, commencing Jan. 10, 1870.

Religious Services.—Monday evening, Sermon, by H. H. Clark.

Tuesday, P. M., Occasional Sermon, by W. S. McKellar. Tuesday evening, Sermon, by A. S. Townsend.

Wednesday, 9 A. M., Love-feast. Wednesday, P. M., Sermon, by E. A. Helmershausen; at the close, administration of Lord's Supper. Wednesday evening, Missionary meeting; Addresses by S. S. Gross, S. H. Beale, E. A. Helmershausen.

Thursday evening, Sermon, by S. S. Gross.

ESSAYS: "The Atonement; Nature and Extent"—S. S. Gross, D. C. Blackwood; "Nature and Tendency of Spiritualism"—E. A. Helmershausen, H. H. Clark; "Present Duty of the Church in Relation to the Temperance Cause"—S. H. Beale, W. S. McKellar; "Bible Proofs of the Immortality of the Soul"—B. M. Mitchell, J. H. Beale; "Bible Proofs of Eternal Punishment"—A. S. Townsend, C. Doten; "Atheism"—U. L. Plummer.

SKETCHES: S. H. Beale, Heb. xii. 1; B. M. Mitchell, 1 Cor. ix. 11; W. S. McKellar, 1 John v. 18; H. H. Clark, Rom. vi. 23; E. A. Helmershausen, Rev. xx. 5, 6.

Other brethren will please present a sketch of sermon used on the Sabbath previous.

Pembroke, Dec. 1, 1869. C. L. P.

KEARSARGE MINISTERIAL ASSOCIATION will meet at Hull, N. H., Jan. 11, 1870, at 9 o'clock P. M., and close the next evening. The programme will be as follows:—

Thursday evening, Temperance Meeting.

ESSAYS: "The Resurrection of the Dead; with what Bodies do they Come?"—G. W. Norris; "Harmony between the Bible and Geology with Reference to the Six Days Creation"—S. E. Quimby; "Will the Wicked, in the Future State, Continue in Conscious Misery Forever?"—B. F. Spaulding; "Duty of a Minister in regard to his Future Field of Labor"—G. W. H. Clark; "Duty of a Pastor to his Sunday-school"—N. Culver; "How to Conduct our Ministerial Associations Successfully"—G. H. Chase; "The Sabbath; the Change of the Day from the Seventh, to the First Day of the Week"—A. C. Condit; "Does the Bible allow the Possibility that any Man can have the Opportunity of Repentance unto Life after the Close of this Life?"—O. H. Jasper; "Is Materialism a Doctrine of the Bible?"—A. E. Drew.

EXORDIUM: Luke xiv. 29.—S. Quimby; John i. 1—H. Montgomery; 1 Tim. vi. 16—S. G. Kellogg; Rev. xx. 1-6—Ira Taggart; 2 Cor. xi. 30—W. H. Stuart.

All other preachers, who may be present, are requested to present plans of sermons or essays on subjects of their own selection.

Wednesday evening, Missionary meeting.

CHAS. H. CHASE, Secretary.

## The Secular World.

### REVIEW OF THE WEEK.

The second session of the Forty-first Congress met at noon of the 6th inst. The only foreign minister present in person, was Mr. Thornton. The day was exceedingly disagreeable; but the floor of each branch was crowded, and general good feeling prevailed, indicating a pleasant and agreeable session. The reading of the Message occupied about an hour, and the general comment was very favorable to its good sense, clearness of ideas, and vigor of expression. Cuba received some attention. The Alabama Claims were spoken of in a sensible and conciliatory, yet dignified manner,—the President hoping that the time may come when such an adjustment will be made of the question as will prevent future differences, and tend to firm and continued peace. The Tenure-of-Office Act was spoken of as inconsistent with a faithful administration of the Government. The renewal of the income-tax is recommended, and the purchase of the Government bonds, by the surplus currency in the Treasury, heartily concurred in. In the Senate, on the 7th, Mr. Trumbull introduced a bill, prohibiting members from recommending any one for office. In the House, Mr. Butler introduced a bill, repealing the Tenure-of-Office Act.

The London Pall Mall Gazette likes the President's Message, which, through the Atlantic Cable, was published in the English papers on the morning after its delivery in Washington.

An English company is to build a telegraph line to China; thence to Australia, by cable. England will soon be in direct communication with all the world, by telegraph and steam. The Queen, like a spider, sits in the centre of her web, which embraces the whole world. No monarch has ever had such a sway.

The Boston Flour Mills were destroyed by fire, on the evening of the 7th. The premises were situated on Commercial Wharf. The damage is estimated at between \$100,000 and \$150,000. It was half an hour after the alarm before water could be got, the tide being low, and the hydrants insufficient. This is the second flour store consumed within a short time.

The French ministers tendered their resignation to the Emperor on the 7th.

Russia talks of cabling herself to China and Japan.

The Viceroy of Egypt is making extensive preparations to increase the cotton crop.

The General Assembly of Kentucky met and organized, on the 7th, and the Governor's Message was read. The California Legislature met on Monday of last week.

Tammany was once more victorious, and Mayor Hall was re-elected in New York.

An accident on the Pennsylvania Central Railroad killed two persons, and smashed several cars.

Chinese testimony is now received in San Francisco courts.

The Commercial Exchange building, in Philadelphia, was lately destroyed by fire.







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many of the questions which have sharpened political  
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the less in sympathy with the enlightened and progres-  
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